

THE STUDENT WORLD

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Things New and Old: A Survey

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THE STUDENT WORLD

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Australia:	Student Christian Movement, 182 Collins Street, Melbourne.
Canada:	Student Christian Movement, 1164 Bay Street, Toronto 5.
China:	Kiang Wen-Han, 131 Museum Road, Shanghai.
Great Britain and Ireland:	Miss Dorothy Jackson, Moel Llys, Kirby Muxloe, Leicester.
India, Burma and Ceylon:	Student Christian Movement, "Scaibac," Jamna, Allahabad.
New Zealand:	Student Christian Movement, 153 Featherston Street, Wellington, C. 1.
South Africa:	F. J. Liebenberg, P.O. Box 25, Stellenbosch, Cape Province.
U.S.A.:	Student Y.M.C.A., 347 Madison Avenue, New York City. Student Y.W.C.A., 600 Lexington Avenue, New York City. S.V.M., 156 Fifth Avenue, New York City.

or to the general offices of the World's Student Christian Federation, 13, rue Calvin, Geneva, Switzerland (Postal Cheque Account No. 1.3192), and 151 Bloor Street W., Toronto 5, Canada.

THE STUDENT WORLD

A quarterly magazine of the World's Student Christian Federation

ROBERT C. MACKIE, *Editor*

Temporary addresses of the Editor, 347 Madison Avenue, New York, N.Y., U.S.A., and 151 Bloor Street W., Toronto 5, Ontario, Canada.

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EDITORIAL

Things New and Old

"Il est vraiment ressuscité" is the description printed on the cover of a booklet prepared by Suzanne de Dietrich for prisoners of war. It appears beneath the picture of the Communion table in the chapel at Bièvres where members of the General Committee worshipped together at their last meeting before the war in 1938. The life that was Bièvres is destroyed, but a new spirit born of that destruction lives and reigns. Old forms go but new life comes—old and new constitute the rhythm of death and birth, of suffering and release, of exile and home-coming, of plans made by man, but remade by God.

The Executive Committee in 1939 knowing that war was approaching, talked over the future of the Federation: what it would do to help members in the army, how to reconcile those who would be conscientious objectors with those who would serve in the fighting forces, how to prepare for relief work and how to maintain international contacts. We were surrounded by what was familiar, we were facing the unknown. God's word in Romans 2 and 3 was in our thoughts:—

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou

condemnest thyself; for thou that judgest doest the same things. . . . We are sure that the judgment of God is according to truth against them which commit such things. . . . For all have sinned and come short of the glory of God."

Looking back we know that, come what may in the future, we of the Federation are bound together with others in the Christian fellowship because we are men, and because we are subject to the same judgment of God. This throws a different light on the little messages that pass through the uncertain foreign mails between former delegates of the Amsterdam conference. This knowledge illumines the work of the Federation as it still plans its publications, and meetings and staff work.

In 1939, forecasting events to come, some of the Executive Committee members were too optimistic; they felt that work could go on in far more free ways than in 1914-1918. Others were too pessimistic; they felt that the Federation might be forced to close its doors for the duration. None could then have estimated the actual experiences which constitute the spiritual realities born of the events of the war.

With old political, social and economic patterns crumbling away for ever, with non-Christian ideologies making their impact upon Christian congregations, with tragedy and suffering and responsibilities coming to so many Federation members, —yes, even by those who have not been drawn into the vortex new spiritual realities have been experienced, and have given fresh meaning to the work ahead. A Church under persecution has come to life, broken lives have found healing, hope has been restored, comfort found where there was none, strength to face crisis after crisis. For some the sense of frustration has suddenly dropped out of religion as the task of the Christian Community stood out boldly.

The three year plan made in time of peace has new and different meanings in the light of these changes. Universities are broken, their studies bent to pagan forms, but in prison and refugee camps their work goes on through Christian initiative. Bible study brings the word of God to many with a realism undreamt of in 1938-1939. The consciousness of shared worship supports and strengthens what we do. The fact that it may be

the only link between some countries makes it all the more urgent, and is a continual reproach that it is not more fully performed by individual and group. The theories of Nation and State upon which we spent so much time are the immediate responsibility of student Christian movements as they help individuals from broken nations to find themselves again. The Church becomes more meaningful to many who had neglected its corporate life, as it becomes the rallying centre against the forces of opposition.

Where some movements have been closed by official acts, or sent underground by opposition, new movements are springing into life. In the Philippines, in Singapore, in South America, in Africa new contacts are coming to the Federation. The old friends who have felt the power of Federation enterprises in past years are building new groups to enrich its life in the years to come. Their freedom to experiment, and to meet, to travel and to write becomes the cause of encouragement and hope to those "in the silence". And when the years pass and it does become possible once more to hold a real Federation meeting . . . !

In the meantime, the resilience and vitality of the Federation becomes a steadying factor for many. Its reference is not to an international man-made organisation, but to a shared conviction that God's direction in history can be found. Reconstruction, a new ordering of man's affairs, lies ahead. Preparation must be made, and every power at the disposition of the World Christian Community harnessed to it.

Like the followers of Jesus on the road to Emmaus, our thoughts are likely to centre on the immediate righting of wrongs, we cannot even see that we are blind to what may happen after the event.

"O foolish men and slow of heart to believe in all that the prophets have spoken."

"Il est vraiment ressuscité"—the old may be gone for good, but for those in the Christian tradition, the new forms after the event are in constant preparation as each member and each national movement carries on.

HELEN MORTON.

The Three Year Plan in Action

A Survey of the life of the World's Student Christian Federation from August 1938 to August 1941.

ROBERT C. MACKIE

In the month of August 1938 the hundred members of the General Committee of the World's Student Christian Federation spent ten days at "La Roche Dieu", the beautiful centre of the French S.C.M. in the little town of Bièvres near Paris. On one of the days a memorable excursion was made to the cathedral of Chartres, towering above the wide harvest fields, and on our return we found that some mocking jester had closed all the shutters and pinned a notice "for sale" on the courtyard gateway. We laughed and carried on with our plans. But today this gracious house stands uninhabited, dismantled and forlorn, and the meadows are pock marked with bomb craters. Does that make all our planning foolish?

Even in these days the General Committee was aware of difficulties ahead. "The last three years have seen the political situation impinging more and more directly on the life of the W.S.C.F.; it is no longer an organisation that governments will naturally and normally tolerate." We heard that the German Movement, which had occupied "a very great place in the life of the Federation", had been officially forbidden; we composed, not without agony of spirit, two letters, "in substance identical", to the movements in China, and Japan; we saw serious colloquies in corners of the park, and knew that our friends were discussing coming events; and always in our ears roared the sound of military planes in training. And yet in this setting ambitious plans for travel and literature and conferences were made; and a *Three Year Plan* for the national movements and the Federation was launched. What was it that we saw we could do?

The retiring chairman, Francis P. Miller, opened the meeting by speaking of the Federation as a pioneer battalion of volunteers who saw by faith a new type of community emerging in the world and sought to lead the whole Church towards that objective. The incoming chairman, W. A. Visser 't Hooft, as he finished his report said that 1938 opened a new period in the history of the W.S.C.F. In the immediate years ahead the Federation should attempt to *be* a true Christian community. This would involve emphasising its radically Christian character, its evangelistic function, and its independence. This was the challenge placed before us.

The three year period has ended. In August 1941 there should have been a meeting of the General Committee, and a report, based on detailed information from national movements, should have been presented. The exigencies of war on three continents make a meeting impossible; in at least five of the countries represented at Bièvres, Christian work amongst students no longer officially exists; ten countries are wholly, and two partly, under alien domination; several members of the Committee are, or have been, in military service, two at least are in opposing forces, one is in a concentration camp. This is not a time for detailed stock-taking; it is rather a time to take our stand humbly before God, as we enquire how far the spirit of the *Three Year Plan* has been carried into practice, how far the Federation is *being* a Christian Community.

Conference and Travels

The year 1938-39 was one of intense activity. Immediately following the meeting of the General Committee there was a Federation Camp at Goldern in Switzerland, which a good number of Committee members visited. Then the staff scattered to India, Canada, U.S.A. and the Far East, never all to meet again in the three year period. The Chairman, the General Secretary and T. Z. Koo were delegates to the Madras meeting of the International Missionary Council in December 1938. Thirty representatives of student Christian movements had been invited through the initiative of Dr. John R. Mott. In this way an important ecumenical meeting made a direct impact upon student

life. The Fourth Quarter of *The Student World* for 1938 was on *Christian Students and the Younger Churches* and certain impressions of the meeting are summarised in a pamphlet entitled *The World Mission of the Church and the W.S.C.F.*, published a few months later. It is interesting to note that the official hymn book of the meeting was *Cantate Domino*, the hymnal of the Federation.

Following "Madras" there was held in January 1939 a Federation Leaders' Meeting at Alwaye, Travancore, where the student delegates to the previous meeting met thirty Indian representatives. The setting of the conference was the Alwaye Christian College with its Syrian Christian background, and the formal and informal discussions showed how great were the problems of Christian students in the East, and how strong their determination to meet them constructively. One practical result was the preparation by Suzanne de Dietrich of a "Grey Book" on *Students, the Church, and the Churches*, which arose directly out of a commission at the Alwaye Conference.

The early months of 1939 found the General Secretary travelling on by Singapore, China, Korea, Japan to the States, Canada and Europe. In Hongkong he conferred with Rose Terlin, who was entering Free China for an extended visit at the invitation of the Student Y.W.C.A., and with Luther Tucker, who was now acting as Far Eastern Secretary with his headquarters in Shanghai. The setting in which Luther Tucker worked throughout that year, until he was imprisoned for several weeks by the Japanese authorities, may be studied in another "Grey Book", *The S.C.M. in the Far Eastern Conflicts*. The action of the Federation in making the appointment, and Luther Tucker's devoted service, were very greatly appreciated both in China and Japan.

Meanwhile T. Z. Koo made a journey through Europe, and returned to the United States. Francis House and Suzanne de Dietrich visited many countries in Europe, and gave much time to the preparation of forthcoming conferences. The summer of 1939 was an outstanding one in the history not only of the Federation but of the other Christian youth movements because of the Amsterdam Conference and many related meetings. In June 1939 a Federation Ecumenical Retreat was held at Bièvres

in which Roman Catholic, Orthodox, Lutheran, Reformed and Anglican Christians talked of the meaning of Christendom. Later an executive committee meeting took place, and the staff, minus Luther Tucker, had one or two precious days together at Woudschoten, Zeist. After Amsterdam there was the Nunspeet Camp, one of the largest Federation summer conferences, with a remarkable number of countries represented owing to the Amsterdam meeting. At this conference we said good-bye to Rose Terlin, and welcomed Théo Preiss on the staff, but immediate events were to transfer him to the French Army and not to Geneva.

The Effects of War

The outbreak of war in Europe played havoc with the plans of national movements, and altered the course of Federation activities. Student Relief came into prominence, and the importance of simply keeping in touch with movements and informal groups became evident. In the end of August 1939 Francis House was in the Balkans, and he was able to make another visit in February 1940, and to hold a council of secretaries. The General Secretary toured the British universities in November, and T. Z. Koo travelled in the interior of China. At the end of the year the Toronto Conference of the American and Canadian Movements on the World Mission of the Church was held, and there T. Z. Koo and the General Secretary met, and had the counsel of the North American officers of the W.S.C.F. The Toronto Conference occasioned the subject of the Second Quarter of *The Student World* for 1940 on *The Task of the Christian Community Today*. T. Z. Koo remained in the U.S.A. and the General Secretary returned via Italy to Europe. In that spring Suzanne de Dietrich and Francis House visited the branches of the French Movement, some of them in dispersion, and Francis House also crossed Belgium to Holland, while Frans Kooijman, General Secretary of the S.C.M. in the Netherlands flew to Copenhagen for a rendezvous with Scandinavian representatives.

The events of the summer of 1940 further affected our plans. The General Secretary extricated himself and his family with difficulty from the complications of Europe, and came to North America, where he made his base. Francis House, caught on

a visit to England by the fall of France, remained there, and in the autumn, since his "field" could not be visited, withdrew from the staff, at least for the period of the war. The Chairman, W. A. Visser 't Hooft, had decided to remain in Geneva, and indeed later that summer he was able to go to Yugoslavia, where he met some of our Eastern European friends. Suzanne de Dietrich gallantly agreed to take sole charge of the Geneva headquarters, and to maintain precious contacts in Europe—a task for which her gifts and long experience of the Federation so admirably fit her.

Three conferences which had been provisionally planned for the fateful summer of 1940 had naturally to be cancelled—a Pacific Area Conference in Australia, a South-Eastern European Leaders' Meeting in the Black Sea port of Varna, Bulgaria, and a conference on the Social Message and Mission of the Federation for which no preparations had been made. But the purpose of the first of these was met in part at least by two important journeys. As soon as the General Secretary set foot in New York, T. Z. Koo left San Francisco for India via Hongkong and the air route across China. He made an extensive round of visits to Indian universities, and was one of the principal speakers at the Triennial Conference of the S.C.M. of India, Burma, and Ceylon at Kandy, Ceylon, in December 1940. This great meeting, which reports indicate was the finest of a series of national conferences, was the outstanding Federation event of the winter. But a few days before it a small Federation conference, organised by the Council of North American Student Christian Movements, was held at Vassar College, New York.

The second W.S.C.F. delegate at Kandy was Helen Morton, Vice-Chairman, who generously acted as a Federation visitor to the Far East on a suggestion originally emanating from Japan. Four months were occupied in a tour which began in October 1940 and took her to Japan, alas! only for some hours owing to the national situation, to Shanghai, Peiping, Hongkong, Singapore, Ceylon, and India. After the Kandy Conference these two intrepid travellers flew from Calcutta to Hongkong, and from there Helen Morton paid a visit to the Philippines. Her fascinating diary was published in the First and Second Quarters of the 1941 *Student World*, and has now been re-published as a

booklet, entitled *A Visit to the Far East*. Once again in April 1941 a meeting took place in New York of the General Secretary, T. Z. Koo, and Luther Tucker with the North American officers, Roland Elliott and Helen Morton.

By the end of April 1941 the two members of staff still able to travel were again on the move. T. Z. Koo left for New Zealand and Australia, where he once again met with a rousing reception, and helped students in these countries to feel part of the larger world movement. The General Secretary spent ten weeks on a series of visits to Brazil, Uruguay, the Argentine, Chile and Peru. Following in the immediate footsteps of Dr. Mott he was able to spend time with new movements in Montevideo and Buenos Aires. The visit to Brazil was confined, because of visa difficulties, to three days, but contacts were made with new movements in Rio de Janeiro, and São Paulo, and with the Students' Christian Union of Brazil.

Thus the three year period contained an enormous amount of travel. A visit to South Africa by the General Secretary had unfortunately to be postponed, and a visit of an Indian leader to Iran was prevented by official difficulties. But no one could say that the staff showed any signs of being stationary! *The Student World* continued publication, with the lapse of one issue in 1940 owing to the transfer of the editor's office from Geneva to North America. The monthly *Federation News Sheet* was published regularly in English and in less frequent French and German editions. Following a suggestion of the General Committee, Bible meditations were circulated. Probably there has never been a time when the national movement and groups were kept more fully informed of one another's joys and sorrows, opportunities and perils.

The Amsterdam Conference and Co-operation

The World Conference of Christian Youth which took place in Amsterdam from July 24th to August 2nd, 1939, was a co-operative enterprise. Half of the delegates were appointed by various bodies within the churches through the agency of the Joint Ecumenical Youth Commission of the World Alliance for International Friendship through the Churches and the Universal

Christian Council for Life and Work; half of them were appointed by three international Christian movements, the World's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, and the W.S.C.F. This was not an enterprise in which the Federation was interested simply through its staff, but a Federation conference, which was also a Church conference, a Y.M.C.A. conference, and a Y.W.C.A. conference. Indeed the proportion of student delegates was much larger than the W.S.C.F. delegation because so many students were sent by other bodies. Since seventy nations were represented in the 1500 delegates, no larger or more representative Federation gathering has ever taken place.

In other ways the Federation was prominent. The chairman of the committee was Henri-Louis Henriod, a former General Secretary of the W.S.C.F.; the chairman of the conference was the Chairman of the W.S.C.F., W. A. Visser 't Hooft; the secretary of the conference, R. H. Edwin Espy, is now General Secretary of the Student Volunteer Movement of the U.S.A. In the preparation of Bible study Suzanne de Dietrich played a leading part; in the preparation of the worship services Francis House toiled unremittingly; the report of the conference, and much of the preparatory material, were ably edited by Denzil Patrick, a former headquarters secretary. One of the most telling contributions of the Federation to the Universal Church is through the development and training of leaders who move forward as the years pass into positions of great significance in other ecumenical organisations. But there was a contribution from the life of the Federation itself. The Bible study groups owed much to experimentation at W.S.C.F. conferences, and particularly to the Bible Study Conference of 1937, and the ecumenical plan of worship could largely be traced to the publication of *Venite Adoremus I*, a volume of the Federation prayer book. It is interesting to see that the four issues of *The Student World* in 1939 all had a direct bearing on different sides of the life of the conference: *Can there be an International Order?*, *Communion and Intercommunion*, *Christian Youth 1939*, and *The Relevance of the Old Testament*.

But the purpose of this summary is not to magnify the contribution of the Federation; other influences were equally creative

and powerful. Rather it is to show how closely the W.S.C.F. identified itself with other Christian youth bodies in the months and weeks preceding the European war. A real attempt was made to unite the thought, and prayer and action of Christian youth in these fateful days, and the life of the Federation has immensely benefited from the process. War was not stopped; the sufferings of many Christians were not prevented, least of all in the Netherlands, the country which received us so hospitably; much of the reported discussion looks callow and inconclusive in the light of later events. But a sense of common Christian vocation was aroused which has spread to every corner of the world where youthful Christians meet, and a bond of fellowship has been strengthened, which no political forces show any signs of weakening.

At the close of the Amsterdam Conference there was talk of further consultation, so that the co-operation gained should not be lost. Further official developments must now wait for the future; but immediate practical collaboration has been immeasurably assisted. In September 1939 leaders of the different movements in Geneva found themselves forming an Emergency Committee of Christian Organisations. By this means common tasks were faced, and intimate collaboration ensured.

Student Relief

The story of Student Relief in its present form goes back beyond our three year period. In the autumn of 1937 the Chinese Student Y.M.C.A. and Y.W.C.A. appealed to the W.S.C.F. and to International Student Service for aid to the students of China, whose colleges on the eastern sea-board had been destroyed or occupied, and who were now migrating inland. Under the auspices of International Student Service in Europe and of the Far Eastern Student Service Fund in North America funds began to be raised, and, during the four winters since, considerable sums have been collected and transmitted to China. The magnificent way in which this money has been used for travel and living expenses, for health and recreation services, has constantly been retold in Federation literature.*

*A report for the period 1937-40 entitled *Student Relief in China* may be procured from the addresses mentioned on the cover.

The European war brought a new situation of need before us. Indeed it was only the continuation of a need which had been unostentatiously and efficiently met by International Student Service in Europe and U.S.A. ever since students began to be found amongst refugees from Central Europe. But the war situation, and especially the fall of France in 1940, enormously extended this need.

The result was the creation early in 1940 of the European Student Relief Fund,* sponsored jointly by I.S.S., Pax Romana (the Roman Catholic international student secretariat), and the W.S.C.F.. Later in the United States, from which naturally the bulk of funds would come, there was created in the autumn of 1940, a World Student Service Fund, combining the Chinese and European appeals. It is indicative of the scale of this total enterprise that more than \$65,000 was raised in the U.S.A. in the academic period of 1940-41.

As regards the administering of this relief the main burden in China has fallen upon the National Student Relief Committee of the Student Y.M.C.A. and Y.W.C.A., under the chairmanship of President Usang Ly with Kiang Wen-Han and Shih Pao-Chen as secretaries. In Europe it has fallen upon the officials of I.S.S., André de Blonay, Everett Melby, Tracy Strong Jr. and their colleagues in the office. But the General Secretary of the W.S.C.F. and S. de Dietrich have been closely allied with I.S.S. in this task. In the U.S.A. Helen Morton did much to bring the Far Eastern Fund into being, while without Roland Elliott, Luther Tucker, and above all T. Z. Koo the burden could never have been lifted. In many countries we find S.C.M. leaders, past and present, in the forefront of the efforts to raise funds. Indeed we may say that by far the largest proportion of all funds raised comes from Federation circles. In Australia the S.C.M. Headquarters carries out a service for interned refugees; in Canada Dale Brown of the American Movement is on the job full time; in France the S.C.M. helps with the running of camps and the distribution of books. There is no doubt that this is one of the main activities of the W.S.C.F. in the period under review.

*A report for the period 1940-41, entitled *European Students must Live* may be procured from the addresses mentioned on the cover.

The importance of this task cannot be over-estimated. China, and the whole Far Eastern situation, has definitely come within the consciousness of groups of American, and, to a lesser extent, of European students because of this sharing of material, and therefore of spiritual resources. The Chinese Student Y.M.C.A. has for some years had a representative of the British S.C.M. on its staff. Recently two students prominent in American S.C.M. circles have spent periods in China, and now one of them has also joined the Y.M.C.A. staff. The Indian Movement, which has generously contributed, talks of sending a visitor to China. The Chinese Movement lent one of its secretaries to the British S.C.M. in 1939-40.

On the European side similar results are beginning to be seen. Refugee students are found in the Christian groups in French, Swedish, Swiss, American, and British universities; indeed where are they not found? The work for internees and prisoners of war, in co-operation with the War Prisoners' Aid of the Y.M.C.A., is forming contacts which will certainly survive the fortunes of war. In an Australian internment camp the Universal Day of Prayer for Students was celebrated in 1941 with a reality which could perhaps scarcely be matched. It is of the utmost importance that Federation and national leaders remain watchful of all these developments, which may mean so much for the strengthening of our fellowship in the future, and for post war relationships in the world at large. In this connection reference should be made to another "Grey Book" issued during this period. This consists of the 1914-18 chapters of the Federation History, which Miss Rouse is in process of writing. We look forward eagerly to the completed work, but meanwhile the war chapters form a basis of judgment and inspiration for our work at the present time. They show how creative a period of distress and suffering can be made in the life of the Federation.

Financial Resources

At the General Committee in 1938 the sub-committee on finance "commended the way in which the officers of the Federation had been able to maintain financial stability and to move forward in terms of staff and volume of work during a difficult

period in the life of national movements. This had only been possible through the loyal co-operation of the national movements, and it was good to see that some movements had begun to subscribe afresh during this period." The last three years have been far more difficult for the national movements, but the same evidence of loyalty in giving remains. There have been astonishing instances of self-sacrifice on the part of smaller movements, and those affected by war. The fact remains, however, that during this period the Federation has only been able to keep its head above water because its staff has been substantially reduced. There have been many anxious moments, but the officers have met all their obligations; and an increased proportion of the income has been used to assist certain national movements.

It is important to see clearly the difficulties faced by the Treasurer during this period.

1. Some movements have been totally unable to contribute owing to loss of income, or financial regulations.

2. Movements within the "sterling bloc" have had great difficulty in transmitting funds. For example the Federation account in London contains a considerable sum, which cannot apparently be released during war-time.

3. The officers have continued the publication of *The Student World* and the *News Sheet*, even though for the reasons already mentioned the financial returns have greatly diminished. The number of "free copies" has rightly, but dangerously increased.

4. Emphasis on the raising of money for Student Relief within certain national movements has undoubtedly affected the income of the Federation.

5. The General Secretary is unable to work from Geneva, and yet the importance of a headquarters in Europe was never more obvious. Consequently a certain amount of office expenditure has to be duplicated.

6. Postage costs, and especially the necessity of using air-mail in so many cases, have fallen very heavily on an organisation which depends on constant communications.

To offset these difficult factors there is the knowledge that an increasing number of people care about the stability of the position of the W.S.C.F. New "Friends of the Federation" are constantly joining, and many old ones remain faithful. It is clear that, in addition to increased aid from the few college units and national movements in a position to take this action, our immediate financial future depends on increasing the number of individuals who become "Friends". The officers have plans for additional staff, and extended activities, which the present situation undoubtedly demands.

National Movements in the War Situation

A list of the countries where there are movements or groups appearing in the Federation Directory would show about one quarter not directly involved in war as belligerents, but such a list would be misleading on two counts, first because the events of these three years have affected the life of students everywhere; secondly because obviously the movements in neutral countries like Sweden and Switzerland are more conscious of the vast upheaval in the mind of man that those in belligerent Canada and South Africa. Roughly the movements may be separated into two classes: those which have been able to continue with comparatively normal programmes of meetings, conferences and publications; and those which have had all their plans drastically altered. A striking contrast can be seen between the movement in the Netherlands which has had to hand over its headquarters for the use of an occupying army, and the South African Association which is raising funds and erecting a new building for its work.

Then there is the contrast between movements which find the number of students greatly reduced, as in Britain by military service, or in France by war-imprisonment, and those which are less drastically affected by such causes. It is probably only in Latin America that students could not point to gaps in their numbers occasioned by enlistment, or conscription. Indeed at different periods during the three years a service for members in the armed forces, or in war occupations, has been carried on

by several movements, notably the Finnish, the Dutch, the French and the British. This service has consisted of letters, Bible studies, and arrangements for student soldiers to be welcomed in the homes of old members of the movements. Interesting contributions have appeared in a number of national magazines, as for example the *New Zealand Student*, showing that serving members still felt part of the national and ecumenical fellowship.

The effect of this difference of national experience is not easy to put in words. Some sentences of our Chairman in a letter may be quoted: "In a number of countries the movements are under great external pressure, but at the same time, partly in spite of this and partly because of this, they have opportunities such as they have never had before in their history. For this is the curious element in the situation that in so many countries one can say with equal conviction that the movement is up against unprecedented difficulties and that it is finding an echo among students such as it has not dreamt of in more peaceful times. The explanation of this is, of course, to be found in the biblical truth that suffering opens up doors which are closed in prosperity. But there is more to be said. It also means that as Europe comes so near to the bottom of the general development toward nihilism and anarchy there is especially among the intellectual groups in each nation a passionate seeking of a new basis of life. And since in several countries the Church is the only non-political body which has still a definite word to say, and, one may thankfully add, since in several countries the Church has shown that it is not merely a bourgeois society for the meeting of religious needs but a witness to unshakeable truth, many are willing to listen to it who had formerly given it up as a bad job. I can say for myself that I have never felt more certain of the reality of the Church and of the relevance of our work to the present situation than during this last year. It is simply a fact that even in countries where the Church and the Student Movement are under fire there is today a sense of confidence among our colleagues such as one did not find before."

For one who writes on the American continent there are two dangers to be avoided in seeking to complement such a statement. The first is that of suggesting that only in circumstances of suf-

fering and pressure can true Christianity be found; and the other of suggesting that political and social thinking as Christians is confined to the countries outside the war zone. Conventional religion disappears before advancing armies, and unhappily lingers amongst those whose daily lives are unlikely to be disturbed. But more important in the student world is the temptation to take refuge in words and ideas, until some outward event calls sharply for decision. It is here perhaps that the W.S.C.F. plays a vital part, since students in lands untouched by war have been deeply moved by the sufferings of their fellows. This has resulted not only in generosity expressed in giving to relief funds, but often in a sense of responsibility for the future, all the greater because of freedom and opportunity in the present. Some sentences from a leading article in the September issue of the *Australian Intercollegian* put this clearly:

"There are many things which the European members of the Federation are now no longer able to do. They must be done in Australia instead. They include all those 'circumference' activities in which the Christian spirit is brought to bear on intellectual and social problems, and which are impeded or prohibited by the claims of the totalitarianism state. Our freer climate—and how much freer it is we do not always realise—provides the opportunity. . . .

"Whatever efforts we may make, and however many burdens we may successfully carry, we can only humble ourselves when we think of the courage of our brethren. . . . When the time comes they will come out again into the world and they will speak with the commanding authority of the resurrected. Then may the attacking technique perfected in the greater freedom become a sword in their hands."

A Rapid Roll-Call of National Movements

During the three year period the Latvian Movement, which had been so finely represented at Amsterdam and Nunspeet, and showed such a profound understanding of its place in the Federation, was officially suppressed in the summer of 1940. The Czechoslovakian Movement carried on until early in 1939 when terrible events in Prague and Brno severed official communica-

tion; yet no one who knows that Movement, and is in touch with its members in exile, could think of it as dead. In spite, perhaps because, of occupation the Movements in Norway and Denmark have shaped for themselves a new place in the life of their nations. The Movement in Finland showed much courage and resources during and after the war of 1939-40, and established a closer bond with the W.S.C.F. than has existed for some years. Once again its members have been called into the inferno of modern war, but the bond remains. The little Movement in Belgium passed through much suffering but is again finding a remarkable opportunity for witness. The movement in the Netherlands has overcome many disabilities, and its strong tradition still makes it one of the most effective in Europe. The French Movement has had to face the tragedy of defeat, and of the artificial division of the country. In unoccupied France the leaders have steered their way from one critical decision to another, and have developed new and promising lines of activity. From some other European countries where loyal and vigorous Christian groups were co-operating with the Federation until tragic events supervened no recent word has come. The students of Greece, Yugoslavia, Poland, Roumania and the Baltic countries should never be absent from our prayers. It is good still to have contact with the Movements in Hungary and Bulgaria, which are at work in that vital field which is left to them, the inner life of their membership. The peculiar difficulties of the Russian S.C.M. in emigration can easily be imagined, but its centre in Paris is still active. Of Sweden and Switzerland, it may be said that they have kept steadily at their work amidst circumstances of war disabling in their uncertainty. The magnificent spirit of the Swedish Movement in standing behind the Scandinavian movements in their distress must be mentioned with honour. To Switzerland as a country the Federation owes a particular debt of gratitude at this time: from Geneva it has been miraculously possible through correspondence, and the visits of friends, to keep in touch with fellow-Christians on both sides of the present struggle.

The British S.C.M. moved its headquarters from London in the autumn of 1940, but its international club, the Student Movement House, still keeps an open door (sometimes thrown

too wide open by the explosion of bombs!) in Bloomsbury. The Movement carries on a remarkably normal programme, and in spite of depleted universities there were six hundred students at summer conferences in 1941. Australia and New Zealand have risen vigorously to the demands of the war situation, and see tasks in thought and action which they are still free to perform. The magazine of the South African Association has been carrying a fine series of articles on aspects of the Federation's life. The Bantu Movement in South Africa is grievously hampered in its work for lack of funds; in the Gold Coast a new student group is steadily building up its life. From India, a country in the midst of an acute political crisis, come outlines for the discussion of every topic that might interest a student. Plans have been on foot for the Indian Movement to lend one of its secretaries to Singapore, where a flourishing group is now in existence, with the possibility of visiting the Netherlands Indies, where this young Movement has gone steadily forward. Helen Morton's visit to the Philippines has again brought us in touch with student groups in the Y.M.C.A. and Y.W.C.A. In this issue of *The Student World* appears an account of the way in which the Chinese Movement, in addition to all the obligations of a relief situation, has placed staff, and developed Christian groups, in totally new university centres. There appears also an article on the way in which student work in Japan has adjusted itself in a most resourceful manner to the new national situation.

The students of the United States of America remain least affected by the events of our day, but their generosity has been evoked by the World Student Service Fund. The task of bringing this vast body with its ramifications in Y.M.C.A., Y.W.C.A. and Church student organisations into conscious relationship with the Federation goes quietly but steadily on. The Canadian Movement has welcomed the General Secretary of the W.S.C.F., and is making plans for fresh advance connected with the celebration of its twenty-first anniversary. The Federation is now in touch with the development of university movements in Brazil, Uruguay and the Argentine, while the work of the Students' Christian Union of Brazil amongst high school and college students has been closely associated with the Federation for the last five years.

The Three Year Plan within the Movements

It will be useful to look in greater detail at the sections of the *Three Year Plan*.

The first section was concerned with the *S.C.M. in the University*. The new movements in South American countries are wrestling with this problem in a peculiarly negative university situation and turning to the Federation for counsel. The disintegration of culture, and the breakdown of moral and religious sanctions, have kept this question before all national movements. As university education becomes regimented, or ceases to have any recognisable form at all, Christian groups have been seeking to help their fellow students to achieve a sense of vocation. "We concluded by concentrating our attentions on the professions and the need for Christian professional men and women as distinct from professional people who are also Christians," runs a New Zealand report. In the British Isles the fact that medical students are "reserved" from military service has brought work amongst them into prominence, and their special vocation has been considered. Perhaps it is in the restricted area of prisoner of war or internment camps that some of the best thinking on the real meaning of education is being done. But in general the whole question is so closely bound up with the larger one of the future of civilisation that it is not surprising that student Christian groups still find their relationship to the university a puzzling one.

But when it comes to discovering the actual function of a group there is something very positive to be said. *Bible study* has clearly come into its own as the characteristic activity of the student Christian movement. Where national, or local, movements have not discovered this, they are just behind the times! As Holland puts it: "The heart of the work of the S.C.M. itself remains in the Bible study. The Movement has passed through all kinds of phases, phases of pietism, social enthusiasm, and others. This is normal for an S.C.M. if and when Bible study remains at the centre. In a community of young people, such as the world of students, the decisive thing is not our enthusiasm or our activity but the Gospel." France puts it succinctly, "At the centre of all student work is Bible study, for it is essential to know what it means to be Christian." It would be easy to

comment on this emphasis in many movements, but one recalls a note from the National Northeast University of China, now near Chengtu, "For the first time in this institution we are having a group studying the Life of Jesus."

Suzanne de Dietrich, to whose work the Federation owes so much in this sphere, writes, "In the realm of study the interest in Bible study has steadily grown and efforts have been made to produce a better kind of Bible study, a better type of study books and commentaries. . . . I know of Bible study groups in occupied France where half the attendance is made up of non-believers." The important facts are that this emphasis on Bible study is not in general an escape from life, but a tremendous rediscovery of the basis of life in the Bible; and secondly that Bible study is once again the most effective way of approaching those who are outside. The Federation itself has published Bible meditations monthly for two years, but it is difficult to discover how widely they have been used; recent Amsterdam studies were very widely used. The opinion that the Bible unites us is strongly held. At the close of a French "Biblical Camp" a message was published which ended: "Let us firmly believe that by together taking seriously the Word which God addresses to us through the Bible we shall remain united." One of Suzanne de Dietrich's tasks in the last few months has been painstaking work on a "Grey Book" on Bible Study, the publication of which will be awaited with interest.

As regards *Prayer and Worship* it is more dangerous to write in a report. But surely everyone who is intimately concerned with the Federation has been conscious of a great body of prayer sustaining it. The Universal Day of Prayer means more than ever in time of war, and the messages that have passed between movements on these occasions have been full of meaning. The joint day of prayer between the Chinese and Japanese Movements in the end of April has been faithfully kept. The sense that some of our friends have passed beyond the reach of correspondence or news, but are our intimate companions in prayer, has been very evident.

The two volumes of *Venite Adoremus*, the Federation prayer book, have played their part in this spirit of common worship. Their effect was noticed in connection with the Amsterdam Con-

ference, and the place taken by worship according to varied traditions and forms was notable in the Kandy Conference.

A Japanese leader reminds us that "the *witness* of the life and faith of a group of Christian students on a college campus constitutes the greatest force for evangelism among the student body". Of this witness there has been much not only in the universities, but often in the camps and barracks such as we notice in connection with Greek and Finnish students. But for our purposes in this survey it is encouraging to notice the number of "missions" that have taken place in many countries during the three year period. The University Christian Mission in the United States, in which T. Z. Koo took part in 1938-39 is an outstanding example. At the moment of writing T. Z. Koo is performing a similar service in Australia. Canada, South Africa and Great Britain have all been busy in this respect. The high proportion of students in Oxford and Cambridge willing to attend special theological addresses was extremely significant.

But one of the very striking features has been the fact that countries, where failure to advance might have been most readily excused, have been in the forefront in this matter. The Youth and Religion Movement Campaign in China in the spring of 1939 is a case in point. Then we have to note that the response of Holland to political pressure has been "mission, mission and again mission". In unoccupied France the same story is to be told.

The Three Year Plan in Wider Relationships

Turning to the *S.C.M. and the Community*, we find that a great deal has happened. Suzanne de Dietrich writes: "I think the S.C.M. has awakened to quite a new sense of its responsibility to the community as a whole. In France and Sweden and Holland there is a sense of responsibility towards the other Christian youth movements. They also have a much keener sense of their responsibility as citizens towards the nation, and this in the best sense of the word. This is a sense many of us had lost too much in the past years. We were so afraid of being nationalistic, so world conscious, that we have not been constructive in our national thinking. A great effort is being made in several Euro-

pean movements to recover, and to help youth to recover, a true sense of the national values for which we should stand. In France this has led our Christian youth organisations to co-operate actively with other organisations under the government youth secretariat. In Denmark they have taken a different course and refused to join the national organisation but in their own realm they work on their own lines. While our movements are very conscious of their national responsibility I would say that the sense of belonging to the World's Student Christian Federation has grown everywhere rather than lessened." The occasion for developments of this character have come to the movements from outside, and the way of negotiation is full of both opportunities and pitfalls. But the fact remains that movements are almost everywhere conscious of their relationship to the community in quite a new way. A Canadian conference is entitled "The Christian and the Nation", and the two recent issues of *The Student World* have had a good deal of material on this subject.

At the same time there is continued emphasis on the distinctively social manifestations of this question. Sweden reports a conference "quite new to most of the members" with such topics as "Is collective Christian action possible?", "Can a Christian programme be proposed for the solution of certain social problems such as that of refugees?", "Have Christian principles any chance of success in a state which is not entirely Christian?", "Should we found a Christian party?". The pages of *The Inter-collegian* never fail to indicate that the leaders of the American Movement are deeply concerned with problems in the life of the nation. Work camps are still to be found, certainly on the North American continent, and there is a steady growth of vacation community experiments of one kind or another. The social conscience of the Federation is very much alive, but, in the absence of any member of staff to direct it, it is not very formative!

What shall we say of the S.C.M. in the *World of Nations*? Before the spring of 1940 a questionnaire was sent out on "Student Thought About War" and replies were received from groups in twelve countries. Since then war à l'outrance has raged in the world, and there is less willingness to discuss. The question of individual conscience as regards participation in war

is still prominent in the United States, and perhaps in one or two other countries. But the general impression is that students are either too involved in a war effort to think clearly; or are feeling their way towards certain truths about God and Man which they believe to be fundamental for the future. No doubt there is deep and troubled reflection about the order which must arise after this period of appalling disorder. But the Federation, as a whole, cannot yet be said to be in a creative mood about the future of the world of nations.

One thing however must be said, and that is that the fellowship has never weakened or broken. Perhaps the ideological nature of the present struggle in West and East has helped at this point. But it would be hard to find in any printed statement, or letter, any comment which might not have been made at a Federation gathering. If it is in the deep places of the spirit that we are holding our unity, then perhaps we shall not find it too difficult to think together some day more practically about the world in which we must live.

We turn to the *S.C.M. and the Churches*, and here there is much to report. Our Chairman writes: "In many countries where the state makes the attempt to organise the whole life of youth the problem of the relationship between the Church and the Christian youth movements has become acute, since it has become clear that the Christian youth movements need the full backing and indeed the protection of the Church, if they are to survive. In those circumstances the youth movements seek close relations with the Church in order that Christian youth work may be seen as an essential part of the total task of the Church. In some countries where the Christian youth movements are no longer allowed to work, the only way of continuing Christian work among youth proves to be the transformation of all activities into parish activities. In these situations of conflict the necessity of a common front overrides all other considerations and forces the Church and the Christian youth movements to a merging of common interests."

Dr. Visser 't Hooft goes on to comment on the obvious advance in relationships which this pressure has induced. But he also speaks clearly of the danger of the absorption of student Christian movements in the Churches. Here it is well to note a

point made in the report of the Madras meeting of the International Missionary Council: "It should be remembered that the deepest and most lasting impression upon students is made as they are evangelised by their fellow students or those near them in age or thought, as they themselves accept their evangelistic responsibility and as they give spontaneous and independent expression to their Christian convictions through student Christian movements and Church student groups." Happily in the European situation some dangers have been avoided by the choice of S.C.M. leaders by the Churches for this new work of leadership. Missions to universities both in France and Holland have been worked most successfully on a joint basis by the Church and the S.C.M.

There is no doubt that in the future the Churches will be much more determined not to lose the youth of the different countries. It is therefore important that the right relationships should be worked out now. The increasing participation of American Church student groups in the Federation is a case in point. Membership of an ecumenical fellowship is rightly attractive to students, and there is plenty of evidence that national movements are making more and more of this fact. The very seriousness, on the other hand, with which a Y.M.C.A.-Y.W.C.A. group of Catholic background in the Philippines is studying the possibility of relationship to the Federation is a reminder of its truly inter-confessional character.

The last reference in the *Three Year Plan* is to *The S.C.M. and the World Mission of the Church*. War is apt to distract men's attention from the spread of the Gospel; that is one of its worst offences. And yet there are some opportunities which war itself has provided, notably in China, as Helen Morton was very conscious when she wrote her diary. The magnificent story of the "Orphaned Missions"* does not belong to the Federation, but former members of national movements are more than ever in the forefront of the vast co-operative enterprise of the world mission. The influence of the Madras meeting has already been recorded, and of the Toronto Conference. The last student conference held publicly in Germany was a missionary one in the spring of 1939. While recruiting for service abroad, for rea-

*See *The Student World*, Third Quarter, 1941.

sons of military enlistment, and the difficulty of sending missionaries abroad, may not be so prominent, it is interesting to note how many keen S.C.M. members suddenly begin to write to us as Friends of the Federation from other countries than their own.

But it is in the increasing sense in which the Federation itself is regarded as part of the world mission that the greatest encouragement is to be found. A Student Volunteer Movement secretary in America has reported that the *Federation News Sheet* was perhaps her best instrument of publicity. It is not without deep significance that the Student Volunteer Movement office in New York has become the recognised centre of the Provisional Council of the W.S.C.F. in U.S.A. Our task in the colleges throughout the world is a missionary task; in so far as we carry it out worthily we are creating missionary minded men and women for the Christian Church.

A real Christian Community

The challenge of the Chairman to the Federation was to be a Christian community; the closing section of the *Three Year Plan* was on *How to make the Federation real*. The World's Student Christian Federation stands or falls by the participation of members of the national movement in its life, and to this question we can assuredly give a positive answer. The movements which have suffered have again and again found strength in their knowledge of the fellowship of the Federation; those which have been less affected by outward danger and disaster have sought to enter into the suffering of others. Underlying all that has been recorded in these pages is that unity which is the gift of the Spirit to those who follow the same Master. Where we have been loyal to Him, we have been loyal to one another; where we have failed Him, we have failed one another.

Whether this reality of the Christian community in the Federation has been convincing beyond the confines of our membership we cannot judge. But there is much evidence that war has not so much isolated younger Christians as thrust them into closer contact with their fellows. In barracks, and on the battle field; in prison camps and refugee internment; in migrated or

restricted university life; in raising relief funds and in spending them group distinctions disappear. But the witness of belonging to a community which transcends racial and political barriers is more than ever powerful in such situations. Our motto *Ut omnes unum sint* remains not only a declaration of our purpose, but an ever present reality which it is our privilege to offer to a sorely divided world.

The Students of Latin America and the Federation

JOHN R. MOTT

During the past two years it has been my privilege to make five visits to as many different parts of Latin America, including the countries of the East and West Coasts of South America as well as Mexico, Central America, and the West Indies. Among the contacts with various aspects of the life of these nations the opportunity which I most valued was that of meeting members of the universities and colleges. The vast increase in the number of students since my earlier visits was most impressive. It was an inspiration to look into the faces of the large numbers who attended my lectures and accorded such close and responsive attention. I appreciated highly the more intimate fellowship with groups of young men and young women in the different university centres who came to share with me their experiences and to discuss serious problems relating to matters of faith, character, life investment, and the world upheaval. In my earlier relations with Latin American students, not only in Latin America but also in the universities and colleges of the United States, France, the Iberian Peninsula and elsewhere, they had won a large, warm, and secure place in my heart. These impressions were deepened along the entire pathway of my recent travels.

It has been gratifying to find in nearly every field visited multiplying signs of vital interest in social, moral, and religious questions, and, above all, the definite steps being taken in several centres in both South and North Latin America to establish the student Christian movement. In my judgment this initiative on the part of bands of earnest students, not only in the university communities but also among the preparatory schools, at times with the collaboration of senior members or graduates of the universities, is a most hopeful development. The vast and expanding student field of Latin America, given over so largely to secularism, worldliness, and religious indiffer-

ence, constitutes the most neglected, or least cultivated student field in the world. And yet under wise leadership, it is my conviction, it will prove to be one of the most responsive. There have been rich experiences in the past, especially in connection with the Y.M.C.A., to support this confidence. It would be difficult to overstate the strategic importance of this field at this fateful time. As go the institutions of higher learning in Latin America so will go the Latin American nations. What could be more important, therefore, than early and well-directed efforts to foster a program to influence aright the ideals, the character, the habits and the capacity for unselfish service of the future leaders of these nations—the students of today?

And here we are not left in the dark. In land after land, in other parts of the world, the World's Student Christian Federation and its constituent national Christian movements have been working and witnessing for years, and their voluntary student action has come to be regarded as possibly the most potent single factor in the development of reasonable and vital faith, of symmetrical or full-orbed character, and unselfish action. The members of these Christian student societies the world over will watch with most friendly interest the development of similar movements in different parts of Latin America, and will be only too glad to welcome these students into their world-wide fellowship. The advantages will prove to be mutual. Latin America has much to gain in this vital sphere from the students of other lands. And Latin American students have an invaluable contribution to make. Their innate courtesy and kindly consideration, their fondness for the amenities and graces of life, their leisureliness and outgoing friendliness, their international-mindedness coupled with intense patriotism, ensure that this influence will be truly enriching and unifying. In view of these facts and considerations, the visit of the General Secretary of the World's Student Christian Federation to student centres on both coasts of South America during the past summer, and the plans now being made to relate student groups directly to the Federation, have been and are of great timeliness and importance.

Impressions of Student Life in Latin America

ROBERT C. MACKIE

These impressions must be accepted simply for what they are. It is quite possible that in part they may be wrong impressions, but I do not think they will be too far out to distort the picture, and some of my friends in South America may be interested to discover where, and why, I went wrong. My visit had grave limitations not only in time but in my equipment as a visitor. I had little knowledge of the background of the five countries which I visited, save what could be gleaned from half a dozen popular books, and I was unable to speak or understand the Spanish and Portuguese languages. This prevented me from appreciating, except superficially, the culture, whether Catholic or secular, in which the men and women whom I met were being educated. What I did bring with me was some knowledge of how students think in other parts of the world, and consequently how they might think in South America. Further I had that delightful experience of intimate conversation with students and senior people which is the constant experience of a Federation secretary.

The Universities

I saw buildings, and met students and professors in Rio de Janeiro, São Paulo, Montevideo, Buenos Aires, La Plata, Santiago de Chile, Concepcion and Lima. In Brazil, the Argentine Republic, and Peru there were many other universities I did not see at all. If I remember rightly, for example, there are six state universities in the Argentine Republic, and four in Peru. I had a very interesting hour in Santiago being shown over the Catholic University by Monseñor Francesco Vives, the Pro-

Rector, and I met several students from the Catholic University in Lima. The typical South American university is made up of a number of faculties, scattered throughout the city. There may, or may not, be a faculty of philosophy and letters, which covers all the subjects originally thought of as pertaining to a university education. With the exception of San Marcos, in Lima, founded in 1551, and of the University of Concepcion, founded in 1919, these universities are nineteenth century institutions. The students keep to their own faculties and have little intercourse with their fellow students following other courses. On the whole the buildings were crowded and unattractive, and the equipment meagre; but in some cases education was free, and in no case did the fees seem considerable. In short the faculties appeared to be necessary training institutions for certain essential professions, and there was little sense of the formative function of the university in the life of the nation as a whole.

Here I should like to say something about the University of San Marcos, the Catholic University of Chile, and the University of Concepcion. The first has all the dignity of age with its beautiful cloistered courts, its palms and its roses. No sensitive mind could avoid learning much from the experience of the past in such a setting. The second has the avowed purpose of relating human knowledge to the knowledge of God. The statue of Christ with arms outspread above the doorway aroused interesting comparisons in my mind with colleges which bear the Divine Name in Oxford and Cambridge. I am in no position to judge success but the attempt to bring men and women up on faith as well as knowledge seemed to me a worthy one. The third reminded me irresistibly of Aberystwyth, as indeed the people of Chile made me often think of the Welsh! Here you have an independent university, largely the creation of its head, Sr. Enrique Molina, whom I had the privilege of meeting. Attractive modern buildings grouped in a beautiful setting, and plans for further development along lines of a *Cité Universitaire* showed a quite different conception of education. North American influence was apparent, and with the earthquake-shattered city lying around these upstanding concrete buildings I felt it was the university of hope—the hope of a new Chile, not, I think, the hope of the Kingdom of God.

University Life

In one sense there was none. I did not meet men who thought of themselves first and foremost as university men; I met men who happened to be teaching or learning at a university. Indeed the heads of several universities were actually ministers of state, and not a few professors were in the government service. Further practically all the professional teachers were also professional men, earning their main income outside the university. Such a practice may have experimental advantages, but it sadly affects the scholastic life. There seemed to be little or no contact between professors and students, and I was shown into a room where a professor was lecturing much as I might have disturbed a museum conductor going round with a party.

There was little or no dormitory or hostel accommodation, occasionally a Catholic student home, and one women's hostel in Santiago run by the American Presbyterian mission. Further there were no club rooms for students nor any place in which they could meet. Consequently there were few societies and clubs. I saw groups of men and women, clustered in corridors or out on the "patio" round which happily even the most forbidding Spanish building is erected. Probably therefore there was much of that unorganised club life, so dear to the hearts of students everywhere.

Now becomes evident the surprising importance of a good Y.M.C.A. building, which I found in four centres. Here a student can keep fit, and play games. He can also find a room in which a group may meet for some regular or temporary purpose. No wonder the proportion of students in Y.M.C.A. membership is high in these cases. Then there is that special feature the "circulo universitario". The circle in Buenos Aires honoured me with an invitation to spend the evening with them, and I felt I was suddenly introduced into the atmosphere I had been looking for. Here was a group of men organised, perhaps over-organised, for a common purpose, namely that of discovering what a university was and entering into it. A library in a corner, a magazine made up of contributions pinned to a wall, a programme of literary, musical, political and religious discussions;

I could only hope that there were many such enterprises in the back streets of these cities.

A special word must be given to the "Casa de Estudante do Brazil", the creation of a brilliant and gracious lady, Dona Anna Amelia de Queiros Carneiro de Mendonça. I found her name, which alas I could never remember, one to conjure with! She has the interests and welfare of Brazilian students very deeply in her heart, and has helped them to organise their common life, and their approach to the outside world. Her room was the one really inter-continental centre which I visited in South America. Genius is rare and you find such devoted leaders of student life and thought in only a few of the world's university cities. But I must not forget to mention the common dining-room run by students in the University of La Plata. Here again there was initiative, and it seemed to be successful initiative, with plans for further development.

The Students

Here I am indeed on dangerous ground, for my evidence for judgments is so small! A student meeting always reminded me of the Student Movement House in London, and never of any other *national* grouping. There might be a student of French extraction, and another of German, a man with a definitely Spanish name, and a girl from Switzerland; surprisingly clear English from the corner suggested the Anglo-Argentine, and the man who got excited was an Italian. I do not suggest that the students were conscious of their origins: they were all perfectly good Uruguayans or Argentinians, but the mixture of backgrounds was most stimulating. And behind, on the West Coast especially, stood the shadowy Indian, whose blood has done so much to make people at home in these countries, and weave them into a common pattern.

Always conversation went well—no awkward pauses as in Britain, or question and answer as in North America! It was good for my soul to cease for a time to be a "pundit" because I was a visitor from the outside, and became rather an interested spectator, whom the wind had blown in! My lack of Spanish gave me a sense of inferiority, and I often had a feeling that

the students to whom I spoke *knew* a good deal. I fancy they really knew *about* a good deal, for brilliance rather than depth seems to be characteristic! I found that work largely preceded exams, and was a short-lived, intense, and doubtfully rewarding effort. I was surprised at the knowledge of certain books and authors, till a wise friend whispered "digests", and I realised that this plague from the north had found them easy victims! When asked by a serious-minded fellow-countryman bent on improving his fellows, what I thought of South American students, I replied that I found them "delightful". It happened to be very much the wrong response to that particular query, but it remains my experience.

Spanish Catholicism, French Culture and Independence

Now in spite of my ignorance I must try to deal with three powerful, all pervading factors:

1. *The Church.* All South American students, whether they like it or not, have a Catholic heritage, a mixed heritage therefore of noble piety largely forgotten and of baleful interference in the lives of men acutely remembered! This is no place to describe the Catholic Church in its Spanish form, and I do not know enough to have a right to speak. But the result of its past influence on the minds of students has been to put religion on a shelf as a discarded practice connected with a false view of history. The effect of its meeting with other forces in the world of thought has been to create men without faith. Here was no indifference behind which you could touch men's consciences on religious issues, but an invincible ignorance of what religion is about.

Another effect of a Church asleep for four centuries has been to divorce morality from religion. And morality without its roots becomes a morality of appearances. "Not to be found out" as a guide to action leads to most erratic living. In matters of sex it puts the instincts in command, and there for the bulk of South American students they apparently remain. Here is a case, not for explaining, and exhorting, but for changing the whole set of men's minds. A revolution in thinking must precede a reformation in habit.

2. About *French culture* I really know nothing at all, but let me quote from my colleague, Suzanne de Dietrich. She says in her report of a visit in 1936, "the liberal current, both in the realm of politics and religion, all through the nineteenth century has come from France," and again she speaks of "the liberal currents of Europe, deeply influenced by French thought (more specifically the tendencies expressed in the Revolutions of 1830 and 1848)". I found this influence in an attitude of mind which seemed to be incurably speculative, and unconvinced about the urgency of decision. Again and again we analysed situations, and saw clearly the various courses which might be taken but at that moment the discussion flagged.

Incidentally, Mlle de Dietrich mentions the increase of North American influence, which in 1930 M. Henriod found negligible. For myself I found it intangible so far as students were concerned. Mr. Roosevelt, yes; but American thought, no! You went to the States to learn how to do things and then got a better job. Pan-Americanism as a system of defence against totalitarianism might be essential and even popular, but as a world in which to live it just failed to interest.

3. Ever present was the memory of *independence*. What is history to the North American student is life to the South American. His country has not yet "arrived", or at least in the sense in which he would like it to arrive. Consequently politics are his meat and drink. In Peru where no one is supposed to have any politics, an ex-rector of a university told me: "You will find the students divided into radicals, and extreme radicals." An Uruguayan student who seemed to me quite disinterested politically flashed out one day with a fascinating exposé of a professor versus student situation concerned with the professor's right to chair a particular meeting as a representative of the university which had been hotly contested by the students. In another city an S.C.M. committee member turned up exhausted and disheartened one day after an all night election session at his "centre" where the voting had been falsified. These "centres" had their headquarters tucked away up a stair in an otherwise useless room in a faculty building, and were the expression politically of the will of the student body at that period. The South American student does not take his politics as a game at which

he plays within the shelter of academic privilege. Rather he considers himself a member of a powerful group in the community. If he does take refuge in the university building it may be with machine guns, and he will sally out to lead a strike, or cause the fall of a government. In Chile there is a sad street corner where a plaque in the wall records the butchery of a group of students in 1938, which threw out the dominant party in the state. The University of San Marcos in Lima was closed for some years, and still all political discussion is suppressed. A student who over a friendly cup of tea told me of a little cultural society he and others were trying to form suddenly put me on my honour not to communicate the fact to the authorities.

This sketch of political interests is lamentably brief and secondhand. I had noticed in various books a tendency to suggest that the students were the great idealists, as instanced for example in the powerful, largely underground, movement of Apra, which had its origin in Peru. It is not for me to judge but I found myself wondering how deeply founded this idealism was. Political ideas are better and worse; to stand and work for new ones may be courageous and noble. I do not fancy that students gain much personally by their advocacy of particular ideas, except experience for future participation, and a great many professional men are engaged in politics as a life work. But there did not seem much evidence on the part of students, unless led for example by a Y.M.C.A. secretary, of practical interest in the social evils around them. Perhaps I am basing this too much on the reception I found for reports of human conditions amongst students and others in Europe and China. The plight of the refugee in Yunnan or Marseilles, the frustration of the prisoner or internee never, except in Uruguay, seemed to become an immediate personal concern. The questions asked were political questions, not socially sensitive questions. The problems of their contemporaries were remote except in so far as they might be paralleled in their own situation. It was not only a case of the absence of a strong personal desire to alleviate suffering, but it was, I felt, a dangerous blindness to the inner crisis of a civilisation upon which their own depended. I must add that I became aware of this problem as I talked with the one or two students who were objectively interested in what was happening outside their continent.

The Approach of the Gospel

Wiser and better men than I have struggled with the presentation of the Christian Faith anew to South American students. Julio Novarro Monzo of the Argentine Republic, Emmanuel Galland of Switzerland, and John A. Mackay of Scotland are names which are remembered in the academic circles where the problem is still faced. Dr. John R. Mott in his visit to Brazil, Uruguay and the Argentine Republic in 1940 did not fail to move the hearts of those students who attended university meetings. Indeed building on such ground as had been prepared he left standing four little houses for the wind and rain to beat upon, two Associations in Rio de Janeiro and São Paulo, and two Movements in Montevideo and Buenos Aires. To change the metaphor these bodies are beginning to feel their limbs, and to stretch out to touch the wall of indifference and ignorance with which they are surrounded. They have shown strong signs of independence, and desire to be left with their own responsibility for existence, while calling on the Y.M.C.A. and the Evangelical Churches for any assistance they need. Their youthful leaders are men and women of faith and courage. They deserve the wholehearted backing of the W.S.C.F. It may help us to stand alongside them, if we look at the magnitude of their tasks.

1. They must be *associations* in the sense of making it worthwhile for men to join. In a disintegrated university they must draw students together and give them a sense of solidarity. This they must achieve in the name of Christ, whose followers in the organised churches are often relentlessly hostile to one another. They must keep their doors open that others may enter, but never so that the windows of prayer and worship must be closed. Their danger will always be to become either an evangelical coterie, or a vaguely religious club. A miracle of fellowship is required and I saw signs of its beginning.

2. On the other hand they must be *movements* amongst all the intellectual and political movements, which grip the minds of students. In countries where the Bible is worse than a closed book, a distorted book, they must seek to study it afresh. To men who have no religious ideas, save ones of which it would be wiser if they rid themselves, they must present the truth about God. To men who have rejected religion in favour of justice,

because the two have proved incompatible, they must present a revolutionary challenge.

3. Such movements will require *leaders*, and always new leaders. If they are not to disappear in a student generation, they must produce the intellectual leadership for which the churches are crying out. A sense of vocation is very hard to hold to when it is shared by so few of your comrades and competitors. Pungent words were spoken by a fellow-Scot to whom I had shown the names of professional men who might help a Christian venture: "None of these men will prejudice his prospects for Christ's sake." In so many countries Christians make some showing as university men without prejudicing their prospects: I doubt if they can in South America.

Here I should like to refer to two or three helpful conversations with Roman Catholics, who were involved in the approach of Catholic Action to the universities. I am in no position to judge of the efficacy of these efforts to hold students within the life of the Church, and it is important to realise that they do not reach a large proportion of students. But two things especially struck me—the quick expression of a common concern for the advance of the Kingdom of Christ amongst students, and a certain emphasis on the study of the Bible as a means to that end. The invitation to pray for their fellows, and for suffering humanity, which I spelt out on the door of the chapel in the Catholic University of Santiago, gave me a sense of being in a place of light and hope.

The World's Student Christian Federation has a stake in this enterprise. It is precious little that we have done, and time alone will show what we can do. But in all three at least of the countries I visited I found men who had seen something of the Federation—at meetings in France or Holland, and who profoundly believed in it. I think of Hugo Grassi, now leader of the Continental Committee of the Y.M.C.A., and a man deeply concerned to help these groups. I think of Dr. Sanchez Palacios who has put everything he knows into this work. I think of Wilson Fernandes, Secretary of the Students' Christian Union of Brazil, to which I have purposely not referred because I have been writing of students in the university faculties and not in the high schools

or colleges. But the growth of that Union is one of the finest justifications of faith in the future of young South Americans.

Why do they believe in the Federation? It is a question I find myself often asking. The answer is a simple one. Taken by itself the approach of the Gospel to the South American universities remains an insoluble problem. Seen in the light of God's great purposes for students in every land it becomes a venture of faith on which much depends, in which anything may happen, and which will always be magnificently worth while. But the faith must be widespread. The last words of one of the national leaders to me as I handed my passport to the next set of officials was: "And we must pray a great deal for the groups." Here is a function of the Federation which needs no travel budget, and which is not hindered by the absence of visas. I often wondered why I had been sent to South America, and then I thought perhaps it might be that I might be able to help others and myself to understand sufficiently that we might pray with understanding.

A LETTER FROM THE CHAIRMAN

The Editor has suggested that the Chairman of the Federation should give some account of his doings during his term of office, and especially during the last year. I have a notion that this suggestion is in reality a hint that the Chairman is in danger of becoming a merely mythical figure and that it is high time to show that he really exists!

The Editor is right. I feel terribly "mythical" in relation to the Federation. After the twelve years during which I have been in constant personal touch with Federation members in universities and student conferences of many countries, there has suddenly come a period of relative isolation and very little travel. To have visited students in two countries only (Switzerland and France) during twelve months, is a very great change after years of moving about, and gives me a feeling of being unworthy of the tradition of the great travellers who have preceded me as Chairman. I must add that the impossibility of holding meetings of Federation leaders (which were not merely business meetings, but regular reunions of friends) intensifies this feeling of inadequacy, for it was through and at these meetings that a Chairman could accomplish his job. During my regular visits to Suzanne de Dietrich, at 13 rue Calvin, where we study letters and documents from many countries, we feel often surrounded by the cloud of witnesses, but somehow you cannot chair a cloud!

The World Council of Churches

But while I have become mythical to the Federation, the Federation has not become mythical to me. For in my work for the World Council of Churches the Federation has been a constant companion. I do not know what I would have done during these last years without the encouragement and help of the experience of our Federation. The Federation had shown during the last World War that a world-wide Christian movement could survive, and survive in a Christian way, even in time of war. It had tackled many of the basic questions which are now becoming acute in the life of the Churches. It had for years felt deeply and thought deeply about the renewal of the Church which is now the question of life and death in so many countries. It had above all been, and still is, a radically Christian

movement, or as we say now in Europe, a "confessing" movement; and so it had taught us that Christianity is not merely a possible opinion about religion, but a missionary faith in a Lord who reigns over all. Time and again these lessons and experiences from Federation life have shown me the direction in which I must go in ecumenical work.

But there is more. During these war years I have seen more clearly than ever before what the Federation, if it is truly on the job, means for the Church. I could not have forgotten the Federation, for I found it constantly crossing my path.

My present work can be described as the maintaining of contact between the Churches, and that in such a way that the fighting and suffering Churches may be encouraged by a sense of the presence of the whole Christian community, and that the other Churches may share in the very real blessings which come to a Christian Church in time of trial. And I may say gratefully that in spite of the tremendous barriers, it has proved possible not only to maintain these contacts, but even to intensify them. Now this would have been utterly impossible if it had not been for the work of a group of persons in different nations who are bound together by bonds of very real friendship and confidence. And most of these persons have come to know and trust each other in the Federation.

The same is true in the various branches of our World Council work. I think of our Ecumenical Commission for the Chaplaincy Service to Prisoners of War which has the task of giving assistance to the "parishes" which have grown up in the prisoners' camps. We have found again and again that present or former Federation members have been the first to found the Church in the camp and to make it a centre of hope among the hopeless. It was fitting that the Easter brochure sent to thousands of prisoners of war was written by Suzanne de Dietrich, and that it showed the Bièvres chapel on the cover. Similarly, in our work among refugees the pioneering work for the creation of Christian communities in the camps in France was done by a former S.C.M. secretary. And I think more generally of the various Church conflict situations in different countries in which the shock troops have been formed by pastors and laymen who had learned in the S.C.M. to act according to their faith. There is "somewhere in Europe" a concentration camp where several hundred of the most courageous leaders of an occupied country have been brought together. Quite a number of them are former Federation members who are imprisoned because of their Christian witness, and these form in the camp the spiritual centre which touches a constantly growing number.

Thus the Federation is omnipresent in the kind of work in which I am now engaged. And that work is to a large extent the projection on a wider scale of the work which the Federation has tried to do. This becomes especially clear in the new conception of the nature of the Ecumenical Movement which is growing up. Originally that Movement was more an organ for collaboration and consultation of bodies, each of which intended to remain what it was. Today we begin to realise that the Ecumenical Movement, if it is to be an earnest of the Church Universal, must be a dynamic movement which leaves no Church unchanged, which enters into its fellowship. We are not to be a mere total or collection of different Churches, we are to be a community of those who seek to build together The Church, and who must therefore, all let themselves be transformed.

Now this is precisely the conception of inter-Christian relationships for which we have stood in the Federation. Our dealings with each other have always had that dynamic quality. We have challenged each other, learned from each other, been changed by each other. We have been after something that transcended all of us together. Federation life at its best has always been in the nature of a pilgrimage to a "better country".

The Churches which had for so long been characterised by immobility, are now catching something of that spirit. The tremendous, and in many ways salutary, shocks which they have undergone have forced them to become mobile, and the Ecumenical Movement has now an opportunity of becoming something vastly more important than a mere organ of co-ordination; it can and should become the expression of the search for the living Church.

The Tasks of the Federation

Does this mean that the Ecumenical Movement is stealing something of the thunder of the Federation? Yes, to a certain extent. There was a time when the Federation was practically alone in taking initiatives in the realms of ecumenical thought and action. Today these initiatives are being taken on a broader scale. That should not discourage us, for it is a sign that the Federation's work has not been in vain. And it should not make us think for a moment that our movement is any less important today. For there remain great and inspiring tasks for the Federation. Let me briefly mention some of the most outstanding as I see them.

There is first of all the task of forming a movement of unshakable Christians who know what they believe, who know very particularly their Bible. That is an abiding task, but it takes on a very

special significance today. As the Church faces open conflict with the world in so many parts of the world its life depends under God on the existence of groups of men and women who are so deeply rooted in their faith that they are immune to threats and promises directed against their faith. A courageous leader of a persecuted Church said recently to his people: "The anvil lasts longer than the hammer. Be therefore hard like an anvil." That means in practice for the Federation: Do not consider your job done when you have "interested" students in Christianity, but go the whole way, challenge students with the full claim of Jesus Christ on their life and thought.

And thought! That is the second main task. And it also is more important than ever. This war does not merely destroy life and property; it destroys in many countries the whole structure of common life in which the people have lived for centuries. Whether that is a good or a bad thing does not matter in this connection. For the point is that we face a historical situation such as occurs only very rarely—a situation such as the one which St. Augustine had to face or such as existed at the time of the Reformation when an old world crashes and a new world has not yet been born. Is it not clear that at such a time there is a job for Christians who think as Christians? Let no one think that the problem of the post-war world is essentially a technical problem and that a bit of political engineering will settle the issue. For there can be no order without a common "frame of reference". And the real problem which we must face is the spiritual one as to what will be the main common convictions which will underlie the coming order. And at a time of fundamental revolutions against every single one of the traditional standards no restatement of old solutions will suffice. As Christians we must be able to find new answers to the problems of economic security for the masses, of authority and freedom, of international justice, of the rule of law in international relations, and fundamental to them all: of the function of the Christian community in society. This is supremely the affair of the present student generation. The older generation will be exhausted by the war. A new generation must give the new answers. At this point the Federation ought to get busy immediately so as to be ready when the time for action comes.

In the third place, the Federation must remain a centre of ecumenical pioneering. There are many ecumenical tasks which can only be performed by an "unofficial" movement which has the mobility and courage to enter into unexplored territory. I think of the liturgical work which found expression in "Venite Adoremus" and

in the services at the Amsterdam Conference, of the collaboration with the Eastern Orthodox, of conversations with Roman Catholic brothers. Judging from certain developments in Europe, it would seem that after the war there will be wholly new opportunities in this realm. May the Federation be found fully alive to them!

This letter has become longer than I had anticipated. But it must take the place of so many personal talks and meetings! I would greet all Federation people far and near with this verse from the Second Epistle to the Thessalonians: "May our Lord Jesus Christ Himself and God our Father Who has loved us and given us eternal encouragement and good hope, graciously encourage your hearts and strengthen them for all good in deed and word."

W. A. Visser 't Hooft.

THE EDITOR'S TRAVEL DIARY

Four weeks spent in conferences in the United States and Canada have made me more chary than ever of generalisations about the North American student mind. I discovered that "Poisoning the Student Mind" is still a favourite song at Lake Couchiching, and you will recall the finale "For the student hasn't got a mind"! Be that as it may, I am going to set down impressions of four meetings, which will at least show the variety of outlook to be found on this continent.

Christmen, Crossmen, Freeman

This was the noble motto and subject of the Lutheran Student Ashram at Lake Geneva. In spite of its exotic name the Ashram was just a lively student conference of about four hundred men and women, all of them Lutherans and most of them indicating by name and bearing that their forbears came from northern Europe. I found the books of Professor Hallesby of Norway, and a pamphlet by Martin Lindstrom of the Swedish S.C.M. on the book table. The day began with matins; and behind the speaker at every meeting stood the altar. The study was of St. Paul's Epistle to the Galatians and the discussion was based on Martin Luther's Freedom of the Christian Man; so the conference kept to its subject. When I shut my eyes I was transported to Europe, and then I awoke to the realisation that it was a Europe of a generation ago.

There can be few students who have a better understanding of their Church's faith, or a deeper loyalty to its fellowship than the members of the Lutheran Students Association of America. There was evident in this group all the strength of a minority community which knows where it stands, and will not change its ground. There was a fervour as we sang hymns, a reverence as we prayed before our meals, and a steady emphasis on the necessity and joy of salvation. Here is a religious culture which the acids of modernity do not seem to have affected. Yet there is a sense in which perhaps they should.

One morning we sang a hymn, of which a couplet pursued me all day:

*"Defend Thy Christendom that we
May evermore sing praise to Thee."*

I wondered if they sang these lines in Norway or in Finland. Were they adequate to the realities of our day even in America? I looked around me and saw no foreign students; I examined the programme and discovered no student discussion of burning questions; I realised that we had set apart no special time for intercession. True, the L.S.A.A. is missionary-minded, as evidenced by generous giving to the "orphaned missions"; indeed it maintains a scholarship for a graduate student in India. But it is only beginning to be world-minded, and one or two students who were greatly exercised about America and its part in the world's life, were still conscious of a pull into remoteness.

I see now all the more clearly the significance of the action of the L.S.A.A. in being the first denominational student organisation to affiliate to the Provisional Council of the W.S.C.F. in U.S.A. It was really an act of faith, arising out of faith, and made in faith. There is no quarter where membership of the Federation is being taken more seriously, or its ecumenical character more carefully studied. I believe that contact with the Federation will bring a width of vision to the L.S.A.A.; I also believe that Lutheran students of America may have a unique part to play, just because they are Lutherans, and are Americans, in the not too distant future.

Nunspeet in St. Louis

If at Lake Geneva I had been trying to represent the Federation, at Eden Seminary, St. Louis, I was back in a Federation conference getting fresh inspiration. This Y.M.C.A., Y.W.C.A. and S.V.M. biblical and missionary study conference has been described in the October Federation News Sheet. Were there not eight delegates present from the Amsterdam and Nunspeet conferences in 1939? I found myself learning about developments, not only in the States, but also in China, India, Japan, and among the Czechs. In no other country today could there have been such a meeting. And it turned out, as so often in international student gatherings, that the life and soul of the conference was an African, the first student from his tribe in Liberia, with humour and wisdom finely blended by the grace of God.

Apart from people the outstanding impression was that the conference programme had been greatly enriched by the Federation. Not only was Luther Tucker, still very much a W.S.C.F. secretary, in charge of it, but the Bible study, the discussion, the worship, even the periods of private reading or of silence, had characteristics which had been shaped in other parts of the world. It amazes me the way in which the thinking of the Federation "gets around".

There is a function here, which no one can take from us: that of being ecumenically supple in our mental and spiritual growth!

This was a new experiment, different from those usually prepared under National Inter-Collegiate Christian Council auspices. The delegates had perhaps some of the aggressiveness of newly baptised converts as they entered the business meeting which followed. But one factor which this small conference did contribute to the larger one was put succinctly by a student: "You can get at essentials." In a period, and a situation, in which it is difficult for American students to know how to think and act, it was thrilling to find that Bible study and prayer had once again proved to men and women that God had not hidden Himself but was the supreme reality in their midst.

Agenda et Videnda

The annual meeting of the N.I.C.C. is only for the stout of heart, and I slipped away ignominiously without completing the course. I thought it an excellent meeting, far better than its predecessor in 1940, and I left with a sense of elation, which I must have caught from the student members. To build a programme for a movement, which is made up of two movements, and has twelve hundred autonomous local associations in large state universities and small private colleges, some composed jointly of men and women, some entirely separate, with local, regional, and national secretaries appointed by various bodies, and the Y.M.C.A. and Y.W.C.A. geographical divisions of the field not quite coextensive—is little short of a miracle! But it has to be done, and it is done. There is of course the further complication that on this continent it has to be done "democratically", which I discover to mean that one or two brilliant organisers make plans flexible enough for the hundred delegates to express their convictions on the things they care about. But the biggest result is not what gets done on paper, but what is seen by the eyes of the mind and heart, and goes back as vision to the regions, and the branches.

This group of American students was very conscious of the world crisis; they were almost obsessed by it. In a sense they seemed more intellectually disturbed by war than students more directly affected by it. Why was this so? They lived well; they did not buy the daily papers nor listen to the radio; they heard a daily summary of news with apparent indifference; they expected no disaster to befall them. Certainly that weird goddess of chance, known as "the draft", who calls men on most obscure principles into the service of their country, stood over some students, or their "boy

friends". But fundamentally their distress was due to the world, as they had planned it, having disappointed them by breaking down; their personal future was uncertain, which is terrible in a comfortable civilisation; their fellowmen were suffering, and their sympathies ran deep. What new vision could they find?

From Confusion to Faith

I had made notes to write further, but at this point the "Actions of the N.I.C.C." arrived. I cannot do better than quote here three paragraphs from the introduction, because they express so admirably the position of an increasing number of Christian students in the United States.

"We came to the meeting of the N.I.C.C. confused and humbled because our easy solutions of the world's problems had been shattered by two years of war. We represented campus groups who were feeling the impact of our involvement in war. We knew that our Christian faith was facing judgment, and we realised our ignorance of Jesus' spiritual resources. This was no time for shop-worn slogans or over-simplified panaceas. We were forced into a new world of deeper personal and group understanding. We struggled with our old phrases and our new awareness.

"In our struggle we found unity at first in confusion—a confusion so deep that we were forced to talk about rediscovering our Christian faith. In past meetings we had been more sure of our beliefs; now we wanted to find the deep springs of this faith about which we had spoken so shallowly.

"Slowly our unity of confusion changed to a unity of purpose—a purpose found as theories, phrases, and structures were hammered out in group discussion. We became one in the conviction that we needed to reconsider and revitalise our Christian faith. We became one in a new sense of our responsibility for Christian social reconstruction. Our unity of confusion became a unity of faith, not the Sunday faith of softer times, but one which could be found through the three-fold discipline of prayer, study and social action."

Lake Couchiching

The beauty of a green lake and reddening leaves; the comical sound of acorns popped into the lake by squirrels on overhanging boughs; the feel of the wind on my face when it swept over the white-caps; the deep gratitude of spirit as "Hallelujah, praise ye the Lord" was thrown to and fro over a closing camp fire—these are my memories stored for the winter. But there are other and more

urgent ones. At their Central Area Conference Canadian students wrestled with the problems of democracy, and confirmed their passionate belief in its extension throughout the world. Their world was Canada, and Europe as it affects Canada; the Far East, in spite of missionary friends, lacked the vividness it has for Christian groups in the States. If the events of our day had disappointed American students, they had irritated Canadian ones. Their mood was "these things ought not so to be"; and it strove for expression in "forum" and discussion group. There was a much more positive attitude to the struggle in which their country is engaged than was apparent a year ago, but it was based on increased political conviction, rather than on a deeper study of the spiritual situation.

Discussion which might have degenerated into a battle of words, was always saved by the contact which almost every student had made with the ordinary life of Canada, as in the summer months he earned his keep for the winter. There were preachers from remote outstations in the prairie provinces, "life-savers" from holiday beaches on the lakeside, teachers from vacation schools, farmhands from Ontario, one or two graduates from war-time factories; and all the delegates had friends in the Forces, with whom they were in touch. The delegates were at their strongest and truest when they resented the injustices they had seen, and rejoiced in the experiments in living which they had shared with others.

The subject of the conference was "The Christian and the Nation", but there was difficulty in drawing the two together in discussion. There were students, who reminded me of Aberdonian student friends of lang syne, with an instructive gift for theology, and others who had been repelled by the theology they had met and who tested all Christian truth by its social effectiveness. There was a natural tendency for either group to pursue its own interest with Bible or broadsheet under a tree. And yet they were prepared to listen together. Gerald Cragg of Montreal gave morning addresses on the Christian faith, which opened the minds of many in a new way, and showed us our place in the Christian obedience and tradition. Steadily the conference was drawn together by a common acknowledgment of something important which had to be done for Canada and the world. Call it a sense of mission, call it vocation, call it getting on with the job, it was there, and it was the gift of God. He had brought us to "Couch" and He would send us forth. "After all reverence is the big thing," was the closing comment of a student in a discussion group. And it seemed a valid conclusion.

R. C. M.

THE STUDENT WORLD CHRONICLE

Student Evangelism Under the New Structure in Japan

Crisis—danger or opportunity?

As compared with the Meiji Era 1868-1912, when students were highly respected and those of the Taisho Era 1912-1925 when they were feared, the students of the present Showa Era 1925 seem to be more or less looked down upon. The importance of the comparatively small number of students during the Meiji Era may have been over-exaggerated, as perhaps was the radical "left-wing" characterisation of the students during and immediately following the first world war. The students of today may give the impression of being well "trained" like the animals in a zoological garden, yet a closer analysis of the student class as a whole will reveal that, in spite of certain superficial tendencies toward a shallowness of thinking and depravity of moral conviction in a day of unrest, students are serious and earnest in their search for right attitudes in life.

Today there may not be the same bold display of a complete confidence in their immature ideas as in the past, and there may be a certain lack of vigor and optimism. Students are swayed by the same lack of conviction which more or less characterises the public in general. Under the surface, however, there are various evidences of a deep yearning for spiritual conviction. This may not take the form of over-crowding the churches, but there is an increased interest in the problem of life after death, Bible study, and student evangelistic efforts.

College students today in spite of the war are enjoying freedom in their studies, and yet they know that within a few months after their graduation they will be facing a long period of military training. This tends to make them perhaps careless in their academic work, for the only thing which seems to count is getting sufficiently good marks in the examinations to assure a fairly good record upon which to base their future life work after their military service.

The superficial criticism that they are insincere and depraved certainly does not apply to the main body of students. It is true

that their tranquillity of mind is easily affected by the present unsettled state of thinking which characterises the people in general. This means that on the one hand spiritual values in life may be easily overlooked or lost, but on the other if we exert positive evangelistic efforts splendid results may be expected. There is a deep longing for the eternal verities of the Christian Gospel, which presents a real challenge to the followers of Christ in Japan.

In a very real sense, therefore, crisis means new opportunity. The Japanese word "crisis" is made up of two characters, one meaning danger, and the other opportunity. Unless the Christian student movements go forward, they will be left behind in the current of the times and find themselves surrounded by danger. Unless we are willing to be positive and aggressive in our attempt to help men in the midst of the problems of the present conflicting world, we will find ourselves deadlocked, for we will come to realise that crisis means for us danger rather than opportunity.

The Campus New Structure and the new outreach of the Student Christian Movement

The witness of the life and faith of a group of Christian students on a college campus constitutes the greatest force for evangelism among the student body. As the New Structure movement with its program of transforming all phases of extra-curriculum student activities reaches the colleges, there arises a grave problem with regard to the opportunities which such a small group of Christian students may be able to exert.

Heretofore, all phases of extra-curricular activities have been left to the students but from the first of April it is contemplated that all the athletic, social, cultural and religious groups will come under the direct control of the President. These activities will be organised by the *Hokokudan* (patriotic organisation), under which there are four main departments, namely, those having to do with military drill, physical training, cultural and religious activities, and problems of everyday life. All students will be expected to enrol in some of these activities, which will be carried on in the name of the college and with a budget provided by the student activities fund. Each department will seek to include all students; for example, instead of having one representative baseball team it is hoped that facilities for all students to take part in the game may be provided. It is expected that no official relationship with any organisation outside of the college will as a general rule be allowed by any of these groups.

In accord with this plan the student Y.M.C.A.s as such have been obliged to dissolve and are now in the process of re-organisation under the new regime. No student Y.M.C.A. has been forced to disband because of its being a Christian organisation, for religious groups have been treated the same as other voluntary organisations.

In a few instances where there is no Christian faculty member, student Christian work in that college will probably suffer. In a few other cases all student religious and thought organisations have been dissolved because of problems which have been seriously obstructing the college administration. But the government has no intention of suppressing any genuine religious efforts among the students.

Under the New Structure the student Y.M.C.A., with a few nominal changes, will become one of the officially recognised student organisations. In general the name of the student Y.M.C.A. will be changed to "Bible Study Groups" or "Study of Christianity Department", which indicates that the future activities will be mainly on the objective study of Christianity and the Bible. The new principle that all student activities should be such that any student can participate in them would naturally make an exclusive group of the followers of any particular religion rather difficult.

Since one of the main concerns of the student Y.M.C.A. has been Bible study, it is evident that the most important part of its work will not only be continued but will be officially encouraged. As long as the study of Christianity is allowed, it will be hard in actual practice to distinguish between study and belief, and the inner group of Christian students will have numerous opportunities for personal evangelism. One encouraging example comes from a certain government college which has had about thirty members in the student Y.M.C.A. As many as fifty-two students have now indicated a desire to join the Bible study group organised under the *Hokokudan* of that college.

Our full duty as Christians, of course, has not been fulfilled in merely transmitting a knowledge of Christianity, but an increase in the intelligent understanding of Christianity on the part of students in general is most desirable. Official recognition of Christianity will provide a real opportunity for personal contacts with non-Christian students, which may lead many new students to a life of faith.

The present is no time for an inferiority complex nor for taking a defensive or negative attitude; we as Christians must be moving

forward aggressively. If the Christian students need our help in overcoming difficulties, we as leaders are faced with a vital challenge. This does not mean, of course, we should not pay due respect to the college authorities and carefully consider the problems growing out of the new policies.

In the first place there is no attempt on the part of the leaders of the New Structure to discourage students from attending church. This presents a real challenge to the churches located in the vicinity of colleges. Such a church could render real service by selecting a few outstanding students who can be adequately trained for Christian leadership. A small group of such earnest Christian students could work very effectively on any college campus. A second place where we must exert extra effort is in making intimate contacts with Christian professors whose favorable attitude toward our work and toward Christian evangelism will mean more than ever. A third urgent need is for the publication of books and pamphlets which will help these newly-organised college groups to carry on an intellectually satisfying study of the doctrine and practice of Christianity.

A more important question is that of intimate personal friendships with individual students. Joint search by students for eternal truth breaks down the barriers between believers and non-believers. This kind of evangelistic program does not mean a chance for Christians to score victories over their opponents, but rather an opportunity for individual students sympathetically to identify themselves with their friends in really coming to know each other in seeking the same truth.

Students cannot be evangelised without being fully understood. The New Structure has been recommended to students by superiors who often fail to have an adequate comprehension of their inner minds and feelings. Deep down in their hearts individual students are worried about personal problems, and yearn for love and sympathy. This is a point which the New Structure has not thus far been able to reach and which constitutes the vital challenge for the student Young Men's Christian Association, even though its outer form may for a time have to be changed.

TSUNEGORO NARA

Placing Student Secretaries in Chinese Government University Centres

In November, 1939, the National Christian Council called together a group of responsible people of the Christian organisations in Shanghai for a series of meetings, which led to the organisation of the Consultative Council for Western Provinces. The discussions of this Council covered a wide field. At the very first meeting on November 28, 1938, I had the privilege of presenting a paper on "The Challenge of Isolated University Centres in War-time China". This immediately aroused the interest of the various Christian groups and it was agreed that special appeals should be sent to the Mission Boards and Churches to raise the needed funds to meet the unprecedented challenge for student evangelism in the interior.

The migration of the universities from the sea-coast to the Western provinces since the war broke out in 1937 has become very well known. Most of the Government universities have now settled down in small "hsien" cities and even rural districts. In these places, they are comparatively free from Japanese aerial bombings, although accommodation and facilities are limited and primitive. In all my trips to West China during the last three or four years, I have found that the Government universities present an open door to Christian workers. In practically every institution, you find a nucleus of Christian students and Christian professors who will co-operate in a student work program. The university administration and the non-Christian students are usually very cordial. Unfortunately, in most of these places the Christian forces are weak and unequal to the new demands.

To secure the right personnel for this kind of pioneering work is not easy. In practically all of the isolated university centres there are no city Y.M.C.A.s or even local churches. Any secretary we can get for this work will practically stand on his own feet. He must therefore be a man of initiative and deep Christian convictions. I am very glad that in the course of the last few months the Student Division of the National Committee Y.M.C.A. has succeeded in getting five men to work in five different university centres. All of them are highly educated and well experienced in student work. One has received his training under the guidance of Bishop R. O. Hall of Hongkong; another was a delegate to the Pacific Area Conference of the W.S.C.F., in Java, 1933; a third was a delegate to

the world's Y.M.C.A. Conference in 1936; he later studied at Brown University, New England, and only returned to China in 1940.

Difficulties of Accommodation

At Kiating. The administration offices of the College of Arts and Law are centred in the Confucian Temple. The College of Engineering is housed in the middle school compound of the Canadian Church. The College of Science is in rented quarters near the West Gate of the city, and one of the laboratories is right on the Gate Tower. There are six hostels to accommodate the 1,500 students.

The students find their life pretty dull. There is only one motion picture theatre in Kiating, and the pictures are usually poor and the admission expensive. Many students spend their leisure hours walking about the streets. A greater part of the city was bombed to ruins by the Japanese planes in August, 1939, so street-walking is not much fun. There is a need for more student hostels. The university hostels are overcrowded. To find accommodation in private houses is expensive and unwholesome. The sick students are another problem. They need better food and quieter accommodation.

At Ping Shek. The National Sun Yat-sen University was still in the process of moving from Chengkiang, near Kunming, to Ping Shek. Its administration offices were in Ping Shek City, about three miles away from the station. Ping Shek is not even a "hsien" city. It is a market, with a population of something like 3,000. The university, with its enrolment of 3,000 suddenly doubled the size of the population. Accommodation is obviously very difficult to find. Every available room in the market, even the dirtiest place, is occupied. When we got to the city, we immediately called on the new President. He had a room in a little hotel. He said the university decided to move back to Kwangtung early last year. . . . When I was there, not all the professors and students had arrived. Many were still on the road. The university also had 200 tons of equipment to move. Since accommodation is difficult to find, the university has to scatter in ten different units, within a radius of ten miles, except the Medical College which is in Lo-chang, 100 kilometers south on the railroad. The Agricultural College, the first college to open on November 20, 1940, is ten miles away in I-Tchang, on the border of Hunan Province.

Poverty among Students

In Chengku. I was told that 80% of the students are in need of relief, and most of them get "loans" from the Ministry of Education. These "loans" are far from being adequate even for food. I saw the students eat standing in the dining hall. Each table had four dishes of vegetables. They have meat served only once in two weeks. Such a meal, managed by the students themselves, costs at least \$18 a month per student. The \$11 "loan" from the Ministry is obviously insufficient. Many students try to get some supplementary income by copying lecture notes for the university. They get a pitiable sum of 18 cents for the work of an hour and a half.

In Kiating. When I was in Kiating early in May, 1940, I saw the great needs for student relief. A student relief committee was then organized to give financial help to the more destitute students. . . . About 60 to 70% of the students are in need of cash relief. Mr. Wei (the secretary) is giving some help to the Kiating Student Relief Committee.

Study Emphasis of Students

At all universities there are faculties of Arts, Law, Science and Engineering—and in most there are also Agriculture and Medicine. *Chengku* is typical. The university has three colleges, viz., the College of Arts, College of Science, and the College of Engineering. Two thirds of the student body are in the Colleges of Science and Engineering. In the College of Arts, the majority are in the Department of Economics. In *Chekiang* university about 60% of the students are studying in the Engineering College.

Where our Secretaries Can Help

Dr. Tchou Ko-cheng, President of the National Chekiang University, extended a warm welcome to the sending of Mr. Wang to work among his students. Offhand he mentioned three things that a Y.M.C.A. student secretary can do in his university. First, athletics. He said that they are badly in need of athletic instruments. They had 20 tennis courts when the University was in Hangchow, and now they have none. Tennis balls cost at least \$20 each. Secondly, co-operatives. This will enable the needy students to get some supplementary income to pay for their food. Nearly half of the student body depend on "loans" from the Ministry of Education, each getting \$15 a month. Although the cost of living in Tsung-yi is about 30% lower than that in Kweiyang, each student actually has to pay around \$20 a month for food. Thirdly, to give help to the University Christian Fellowship, which now has a membership of

about 60 students. I thought it was especially encouraging to hear the President mention this last item because his university is not a Christian institution. . . . There is a club-house for the Engineering faculty, which will be a place where our student secretary can give a lot of help. The city so far has been spared from air raids. It is now buzzing with life with hundreds of students walking about to their classes and their eating places. Most of the restaurants have adopted swanky names, such as Hollywood, Vienna, Vitamin, etc. Recreation is still a big problem. Mr. Wang has now rented a place for a Student Centre, providing reading and recreational facilities. He has organised a Student Relief Committee to launch some work-relief projects for the needy students, such as printing, manufacturing of chemical goods, etc. He is also giving some help to the University Christian Fellowship and has started some discussion groups. He needs books and periodicals as badly as some of the men in other centres.

In Ping Shek. In this city there are two small Churches: the Southern Baptist and the German Lutheran. Facilities are very limited. Mr. Koh (the secretary) has now rented a little place for his Student Service Centre, which has a chapel upstairs and a reading room below. The furniture is of the simplest kind, mostly bamboo chairs. More than 50 students visit the place each day. Mr. Koh's mother looks after the place, while Mr. Koh runs about to visit the students. The Student Service Centre was formally opened last Christmas.

Mr. Koh also helped to revive the activities of the Chungta Christian Fellowship. On January 26th this Fellowship organised the first Sunday Service for students. There was an attendance of 31. On my second visit to Ping Shek in January, I found that the little market was booming with activities. There were more book-stores and restaurants. At that time, about 2,000 students had arrived, and most of the colleges had already opened their classes. Mr. Koh was having a busy time. An Advisory Committee was in the process of formation. Quite a few professors take an active interest and give great help in Mr. Koh's programme. Besides books, magazines, and amusement instruments, the greatest need is a bath house.

In Liangfeng, whose main university buildings are more fortunately situated than those of the other universities, in a beautiful private park, Mr. Yu has fine opportunities of work. The President, who is Vice-chairman of the local Y.M.C.A., received him very cordially. Some professors were somewhat apprehensive about our relationship to a certain political youth movement, which has

very active branches in practically all the universities in the interior. So we had to make clear that our work is mainly in the nature of service to students, and that our main interest is to help the students "to understand the Christian faith and to live the Christian life". There is a Student Christian Fellowship in the university, which will serve as a good nucleus for the work of Mr. Yu. Near this university there is also a group of three institutions of college grade—one medical college (one fourth of whose students are women) and two normal colleges. These institutions also present opportunities for service.

In Chengku. There is a Student Christian Association in the university, but its activities are quite limited because of lack of guidance and outside contact. I think there is a real place for a full time secretary.

Conclusion

We can easily name several other centres where we can place student secretaries. The question is one of finance and personnel. It is my hope that the Christian Movement will take hold of this golden opportunity in the government universities. When the war is over, these institutions will move back, and our influence planted at this hour of need will be of lasting value.

KIANG WEN-HAN.

The Students' Christian Union of Brazil and Bible Study

" . . . in order to read some pages of a popular book called the Gospel, which sufficed to inspire all the virtues, all the heroic acts of the most ardent love of one's fellow man in the early centuries of Christianity."—Alexandre Herculano.

" . . . "The Bible, as it is the most sacred, is also the most interesting of literature."—Moulton.

"The only true reformation is that which emanates from the Word of God. The Holy Scriptures, by bearing witness to the incarnation, death and resurrection of the Son of God, create in man by the Holy Ghost a faith which justifies him. That faith which produces in him a new life, unites him to Christ. . . ."—M. d'Aubigné.

When the Rev. Wilson Fernandes told me, in his letters from Bièvres, Nunspeet and Geneva, that he had found in Europe, in the

congresses of Christian students, a new type of biblical study, better than we were accustomed to in Brazil, I began to ask myself what kind of Bible study it could be to make my illustrious colleague so enthusiastic. I had already heard different people speak of its efficacy. Mlle Suzanne de Dietrich and M. Roger Breuil had praised it in conversation. I knew it already in part, also, from a work of Dr. W. A. Visser 't Hooft, and from journals and reviews of the W.S.C.F. However, this knowledge was merely relative and my curiosity remained not entirely satisfied as long as I myself did not take part in the Bible studies which the executive secretary carried out at the Castro Congress. I confess also that it was the information that such studies were to be made in the Christian Institute which encouraged me to give up my pastoral work for a week in order to be present at the Congress of the Union.

The classical type of biblical study amongst us is the homiletic or rather, the sermonic, seeing that the "sermon" is not always homiletic however strange this may seem. I mean, in other words, that what a Congress understands as "Bible study", when it has this name in the programme of the meetings, is that all are to meet together at a certain hour, in a certain place, to hear a certain speaker give a lecture or defend a thesis concerning a certain study which he has made in the Bible and which he desires to present more or less dogmatically and eloquently to his hearers. This type may have variations.

The speaker may give to his study a doctrinal form and, by the expository or topical method—according to whether it is based on a long selection like a parable or on a simple verse—he will defend a definite theological thesis. If he were preaching a sermon, he would be at liberty to use in its development valid material outside of the Bible. As, however, he is making a Bible study he limits himself to material only found in the Scriptures. At times, however, he does not obey this criterion.

Using these same methods, the speaker may also present to the audience a *practical* study, if at its conclusion, he intends to defend a point of Christian ethics, or an *historical* point is attempted. With whichever of the two ends in view, doctrinal or ethical, he tries to make his investigations within the events described in some one of the inspired books. Many a thing may be learned from the life of Joseph, for example, and such a study will fall into this last class.

Evidently, any of these modes of homiletic study may be fitted into the comparative method, by which the hearers begin learning, through the comparison of the passage, in obedience to the principle

of "analysis by faith", the unanimous thought of the Scriptures with regard to a given doctrinal point. This last appears to me the best and the most efficacious of those used most frequently amongst us. The simple reading of the book by Robert Speer "The Principles of Jesus" will greatly help anyone who wishes to try it with success.

Nor could I, in discussing this matter, avoid referring to the Sunday School, though it is this institution which helps the Church so much not to neglect the constant study of the Sacred Scriptures. The Council of Religious Education of the Evangelical Confederation of Brazil—and here comes an entirely personal opinion—has really reached a high level of perfection in some of its periodicals on religious education, particularly in that of the Popular Course, in these last two or three years. It may be said that in this respect the Council is fulfilling its purpose. However, looking about me, in view of the many Sunday Schools, I still have my doubts about the progress of the pupils. The problem bothers me, especially because I do not see results corresponding to the vast efforts and the personal and material energy employed by the Council. Where is the defect? Precisely in the method of using the reviews in the classes. They usually occupy, according to custom, the place of the Bible. It falls to the instructor to teach his pupils, before anything else, to make use of the periodicals only as a subsidiary element to the study of the Bible. And the ideal would be that neither the instructors nor the pupils should take the review to the Sunday School, but only the sacred volume in which they would seek, together, the support for the conclusions which they had already reached through the study of the review, which, I am certain, would bring surprising results.

We have characterised, then, some of the methods employed in Brazil in the study of God's Book. The others perhaps can be fitted into the various types mentioned.

Let us analyse now the system which the Union employed in the Castro Congress.

We were about ninety attending the Congress. For the morning, after the devotional meeting, five different groups were formed every day at the foot of the pine trees on improvised benches, which had as guides the Reverends Wilson Fernandes, Martinho Rickli, Charles Clay, Mário Barbosa, a theological student, and myself. All, especially the guides, had read and meditated on the selection chosen for the "study". Now, in the groups, the passage is read again, in the spirit of prayer, through which one truly desires to hear, through the inspired text, the Word of God. Each student reading in his Bible, in a submissive and humble attitude, tries to receive the message of Christ. There is a silence, sometimes a

long silence. Probably the guide could have already presented a half dozen ideas, some which had come to him at the moment, others collected in previous study. But he is silent. The study is for the young people. To them it belongs to discover the Truth and tell it. At first it was as if they feared to speak. Presently, however, all or almost all, had something to tell. The guide helped to give form to their thoughts. The others took note and, at the end of the study of the whole selection—a surprising thing!—those young people had found rich messages in the Gospel, many of which had not passed through the mind of the guide before that hour. What then was the work of the latter? Only to guide: with the knowledge which he possessed of exegesis, interpretation, history and theology, he was capable of preventing some idea extraneous to the text, untenable or contrary to the biblical teaching from being held as true, a thing which rarely happened. The time being passed, all gathered again in the assembly room where each leader gave an account of the conclusions which his group had reached. The new suggestions were noted by the members of the other groups, and then the Rev. Wilson Fernandes made a summary of the principal lessons and amplified them.

This very simple method is the proper method for biblical study at the Congresses of the Union. I go further: it should be used, in principle, in our Sunday Schools, the Review serving as the summary of information for the pupils and teachers.

This is, besides, in agreement with Evangelical and Protestant principles. The Bible is, said Luther, "The Book of the Holy Spirit", and of it Wycliffe wrote: "The Magna Charta of the Christian Religion". We know that God speaks to men of good will through His Book. And we ourselves have struggled to disseminate it. This means that we believe that the ordinary man can read and understand the Bible. This attitude is based on the principle of the supremacy of the Scriptures, the principal "objective" of the Reformation, and on the legitimate and logical right of free examination.

Now, the adoption of this method, which we have just described and here recommend for the use of the Church in its Congresses and spiritual retreats, brings with it, as an inevitable and happy consequence, the result of awakening in the believers who try it, the true sense of the value of the Bible as the Word of God, living, efficacious and penetrating. And, at the same time, it will train the readers of the Holy Book in its handling and its efficient use. This is quite evidently something which can never be disregarded.

JORGE CESAR MOTA

Conclusions of the Inter-American Assembly of Pax Romana on "University Catholic Action"

July 28th to August 1st.

(Slightly abridged)

(It would be an interesting study to compare this excellent summary of the function of a student Christian movement with the *Three Year Plan* of the W.S.C.F., issued in 1938, and still available.—Ed.)

The Inter-American Assembly of Pax Romana reaffirms the determination of Pax Romana and of all its affiliates to promote the great cause of the Christianization of student life and of the reign of Christ in the university, above all through the university apostolate organized according to the papal directives of Catholic Action. As a result of the studies and discussions of the Bogotá meeting on the problems and the methods of the university apostolate, the Inter-American Assembly of Pax Romana adopts the following conclusions:

The Organic Field of University Catholic Action

The *primary* responsibility of Catholic University students in the field of the apostolate lies *within the university itself*.

The university apostolate has for its organic and natural object student life in its totality. The university apostolate is not only the integral formation of the *individual* Catholic student but also a methodical effort to penetrate the *natural medium of student life* in order to Christianize it from within.

Method of Work

Since the formation of the student is an effort of education which necessarily is the work of a small and intimate community, and since, on the other hand, the penetration of the natural medium of student life presupposes a systematic action of small

groups well adapted to that medium, the normal instrument of university apostolate is the *Catholic Action cell*.

This cell will be the best school of formation in which the students can develop their personal and collective responsibility for the Christianization of their natural medium of life by an exact study of its conditions, its deficiencies and the practical possibilities of bettering them, in a fraternal collaboration of all members of the cell, under the spiritual guidance of the ecclesiastical assistant.

Propaganda

The recruitment of University Catholic Action will be built on the fundamental idea of the growth of the cell by means of the personal efforts of each member to recruit new militants and eventually form new cells by division of the old ones. This recruitment depends principally on the personal responsibility of each member without forgetting other means of propaganda, such as the distribution of leaflets, the announcements of periodical meetings, public posters, etc.

The best form of propaganda is the practical service which the federation can offer to the students, especially in the first days of university life in the important fields of lodging, university orientation, student co-operatives and other social services. In general, there is no better propaganda than the conviction impressed upon the Catholic students that the Catholic federation corresponds to an urgent necessity of student life. This necessity will oblige the student to become a member.

Professional Organization of the Cell

Since the university is both a school of preparation for professional life and, at the same time, the natural medium in which the student lives for several years, the effort of the university apostolate must necessarily apply to both of these aspects of university life. As a result, University Catholic Action ought to aid the Catholic student to secure a Christian professional formation, which necessarily includes the study of professional ethics and the preparation of the student to face the moral and social problems which the practice of his profession will involve.

Such a formation makes necessary the creation of professional cells which will parallel the specialization of scientific studies.

The more methodic work of such professional cells presupposes an organic collaboration among the students, the ecclesiastical assistants and the men already in professional life who are familiar with the problems of professional ethics.

Such professional groups offer the best possibility for Catholic students in non-Catholic universities to instruct themselves in the Christian theory of their respective professions and to correct the possible errors in the non-Catholic or anti-Christian teaching which is given in many non-Catholic schools.

The Inter-federal Assembly of Pax Romana expressing the great need which the students in all countries feel for guidance in matters of professional ethics, respectfully requests all Catholic universities who have not yet done so, to inaugurate in their different professional faculties the teaching of professional ethics by instructors who are competent in the philosophical and moral as well as in the technical field.

On the other hand, the natural differences of student life from one faculty to another demands the creation of cells which are specialized according to the university faculties. Such professional cells of University Catholic Action have a much greater efficacy than large general associations, and, at the same time, they can undertake a program of work and formation much more adapted to the necessities of the students without the loss of valuable time in discussions of theories and generalities.

Nevertheless, the integral formation of the Catholic student should not lose sight of the unity of the human person, and should try to form not only a Catholic professional, but also a Christian man. As a result, the specialized professional program of the cells ought to be completed by a general formation which is religious, spiritual and cultural so as to secure a balance between the purely professional formation of the student and his general cultural formation.

Missionary Work of Catholic Students

The primary responsibility of the students for their own natural medium of university life ought not to lead to a partial idea of the apostolate nor to a forgetfulness of the Catholicity

of the Church. More than an ordinary Catholic, the Catholic intellectual has the obligation of collaborating in the missionary effort of the Church with methods which are adequate to the potentialities of university students.

The Inter-American Assembly of Pax Romana recommends to all the national federations the creation of a special section or commission for missionary work. Such a commission or section would inform the Catholic students not only on the general facts of the mission field, but also upon the scientific situation and needs of the missions, especially of the home missions. Moreover, a program of missionary formation and activity should be drawn up in intimate relation with the professional interests and capacities of the students.

Social Action of the Students

The same idea of the unity of the mystical body of Christ will prevent the Catholic students from forgetting their responsibility to other social classes, even though this responsibility is a secondary one when compared with the primary responsibility of the university students for the apostolate in their own natural medium of life.

The social action of the students ought to be exercised organically in the field of their professional competence, especially in the form of professional conferences, of medical and legal aid, which the students offer to workers' organizations, catechetical groups and other forms of social service.

The collaboration of students and young professional men in workers' or agricultural groups ought to be directed towards the formation of leaders among the workers or farmers themselves, which leaders can replace, as soon as possible, the professional men within the workers' or agricultural movements.

Parish Life

Even though during his university years, the student is as a rule separated from parish life, University Catholic formation cannot forget the responsibility of the intellectual classes in that cell of the Church which is the parish. As a result, University Catholic Action will try to organize its work in such a way as

to facilitate certain contacts with parochial life, without however imposing upon the parochial organizations of youth, university leaders who do not pertain organically to the natural medium of parish life.

University Catholic Action has as an important end the preparation of leaders, for general Catholic Action. For this reason University Catholic organizations will insist that their members, on graduation from the university should enter into parish and diocesan Catholic Action and accept the special responsibility of an intellectual Catholic in the life of the Church.

International Responsibility

Catholic universities and university federations cannot ignore the grave problems which are created by the presence, in many universities of foreign Catholic students. The moral and intellectual perils in which many foreign students find themselves and, on the other hand, the opportunity of utilizing the experience of foreign students in the university apostolate, ought to constitute an invitation to all federations to organize a close collaboration with foreign students in their country. International clubs, special meetings for foreigners, invitations to students of other countries to attend national congresses, all constitute valuable opportunities in this field.

The exchange of experiences with foreign organizations of University Catholic Action can take place also by means of visits to neighboring countries and of regional international meetings, and by lectures given by foreigners who are familiar with University Catholic life.

A Night under Fire

The night of Wednesday in Easter week, 1941, will live long in the memories of many Londoners. In the Student Movement House in Gower Street the fire-watchers on duty were playing pingpong, after hearing the news at 9 p.m., when the warnings went. At first we continued our game but in a few minutes the "sixth sense" which most of us have developed in the last six months told us that this was to be no ordinary night

of heavy gun fire and one of us remembered a rash remark, a few hours earlier, that "I have not heard a bomb fall in London since the night of the City fire, just after Christmas." Being prudent people, we repaired to the air raid shelter in the basement for a session of tea and b  zique. From then until 11 p.m. the gun fire was so heavy that nobody felt inclined to go upstairs and fetch any necessities for the night. One of our residents who had been out for the evening then came in, breathless, having run through the noisy streets and reported some beautiful "chandelier" lights hanging over the Ministry of Information. At last, about 11.30 p.m. we ventured upstairs but only to snatch a few things and come down again very quickly, for the night sounded more and more ominous.

By midnight we had got into bed, our company consisting of a Czech student of engineering, invalided out of the Czech Army after Dunkirk, who kept his French steel helmet by his side; an Indian student working for his actuarial exam in a few weeks' time, who took his charts of figures to study until he could sleep; the Club Secretary who lay and chuckled over Saki, and the Warden, who endeavoured to distract the mind by reading John Gore's account of the early life of King George V. Lights out soon after midnight and soon the boys, with sublime indifference to the noises of the outside world, were snoring in various keys.

For nearly two hours the roaring of planes went on, now dying away, now increasing in vigour, until it seemed that hundreds were flying over us. At last the bombs began to fall, but the snorers were still undisturbed until a mighty crack shook the house and we all jumped up to look for damage. A rapid survey of the house showed our doors, for the third time, blown away from their locks, a piece of the club room roof down, and most of our remaining windows gone. We came back to the air raid shelter and put on some warm coats and thick shoes then heard the crackle of incendiaries and, at the same time, a furious banging on the front door from the air raid warden down the street. We rushed upstairs again, seized buckets of water, stirrup pump and sand-bags and the Club Secretary rushed out into the street. Luckily the incendiary towards which he was advancing obliged us by exploding viciously when he was still

some distance away, and after putting out the remains, he collected a fine trophy which he brought back in triumph. Soon after a cry came that a house down the street, on our side, was on fire, so every available bucket and pump was taken and with strenuous efforts the fire was got under control.

At this point much squeaking was heard upstairs and we remembered our four three weeks old kittens. We brought them down to the first floor and spent the rest of the night trying to avoid treading on them, for they became very lively with so much company. Then came an alarm that Student Movement House was on fire. We clambered up our five flights and looked cautiously into every nook and cranny in the attic under the roof, but, fortunately, it was a false alarm. We had all been so busy that we sank exhausted into the air raid shelter again, and tried not to notice the terrific swishes of continual bombs falling around us. The Czech boy lay groaning on his bed and we thought he was ill until he exclaimed, "It was terrible putting out that fire, the men who were giving orders they used such awful language . . . I will not work with them." While we were trying to explain the British working man, to soothe his indignation, another shout came, and the house opposite was on fire. Several rushed up there, but it was already too late for first aid with our little pumps and all the Fire Brigades were out. There was a fresh breeze blowing and the flames very rapidly destroyed a very fine old Georgian house, while we stood by, powerless, but watching our own house closely for fear of sparks catching our delapidated curtains. Still bombs were falling, still planes were droning but, by now, the guns had stopped and we heard our fighters go up. There was a fear that the next door houses must catch, so a busy time was had by all, helping the owners of a basement therein to evacuate their goods. Soldiers appeared, as if by magic, and soon a chain stretched across the road and goods were passed from one to the other. At last the All Clear went, hardly noticed, and for a long time the noise of the fire engines, which had just arrived, sounded exactly like the German planes.

Shortly before 5 a.m. two students, English and Polish, arrived to see how we were getting on, and in a few minutes several more had come and all proudly signed their names in

the Members' Book! Until 7 a.m. we were fully occupied getting tea for the soldiers, firemen, bombed out, and students, and pushing our way through the crowd of sightseers who were then thronging the pavements, trying to bring down some furniture from the Indian Students' Union, or rather from the half of the house which still remains in their possession after their direct hit in September. The only unbombed portion of University College was then blazing fiercely and it was too near them to ignore.

We were very lucky, no casualties, no serious damage, only much dirt everywhere. One overseas student, up from Oxford, asked timidly, "It is usual, this raid? It is my first." When eight o'clock struck our Club cleaners turned up, punctual to the moment and, as always, quite undefeated. By 12.30 lunches were being served as usual in the Refectory, though a portion of the room was still stacked with evacuated goods from over the road. This afternoon we shall have our weekly Tea Dance, with a fine view of wreckage to be seen from the windows.

MARY TREVELYAN

Christian Reconstruction

*An Extract from the Actions of the National Intercollegiate
Christian Council Meeting at Webster Groves,
Missouri, September 2-9, 1941.*

It was voted that:

This report be accepted as a guide for further study by local associations as part of their preparation for the National Assembly of Student Christian Associations.

(a) Christian Objectives

Our first step in Christian Reconstruction is to seek to understand our world and readjust our sense of values in the light of our Christian convictions. The potentialities of all men to live as the sons of God are being thwarted and suppressed. Our economic life deprives men of purpose for living and of a real sense of political or economic responsibility. National force and

aggression are rampant; certain nations have monopolized the world's resources; intolerance and racial persecution deny freedom of thought and action. In such a world Christian students are challenged to action.

At last we are aware of the necessity for directed action sustained and made effectual by the life-giving power of God. Through Jesus we gain confidence that God is active in the world and able to overcome man's tragic confusion.

The present chaos has made more real to us the urgency of proclaiming the Christian message and of assuming our individual and corporate responsibilities in working for the type of world which expresses God's purpose.

In this world we believe there will be security of employment with opportunity for every person to follow some constructive vocation, racial equality, political freedom, and freedom to worship. The means of production and the world's resources will be controlled by the people of the world and the aim of production will be for the use of all men. No peoples will be exploited, no nation dominated by another and all nations will have equitable access to the world's resources. The use of force will be abandoned as an instrument of national policy and an international order established on the basis of justice and co-operation.

(b) Student Responsibility in Local Associations

We cannot allow the vastness of the problem to cause us to drift into either despair or inertia. The effectiveness of the individual student in social reconstruction depends upon his expressing in his person the type of life which he seeks for society. Significant living must be rooted in significant religious experience. Personal reconstruction calls for spiritual discipline on our part. Daily periods of prayer and meditation, and group worship, are essential. Intelligent Bible study and the use of religious literature by groups of students are indispensable to a better knowledge of our faith. The individual Christian life finds most effective expression through the group; herein lies the responsibility of the Association.

A dispassionate and objective approach to understanding the social, economic and political forces which operate in the world

will prepare us to take intelligent action in terms of Christian reconstruction. Our course of study is of importance in connection with this.

Recognizing that concrete action is the test of our social concern, as a group of students in a campus Christian Association we should make certain that our program is directed at discovering and meeting the needs of the campus and of the community. An effort should be made to draw into our fellowship those of differing racial and economic backgrounds, especially those students who are in real need of the friendship of others. We must experience personally and as groups, the sense of the Christian community, living closely bound in our common faith and purpose, yet encouraging expression of individual conscience and commitment in effective action.

Our action must be within the framework of the world community. This means that the life and work of the local Association will express responsible membership in the world-wide Christian fellowship through the World's Student Christian Federation. It also demands taking leadership in meeting relief needs among student refugees, prisoners and internees, through the World Student Service Fund.

As we express our Christian convictions we will differ in the actions we take, yet we are conscious that underlying all our differences we share the same religious faith and ultimate purpose.

We face the task of Christian Reconstruction with courage and hope because in spite of the prevalence of violence and hate, this is still God's world. Only in harmony with Him will our efforts toward world community have purpose and meaning undergirded by the reality at the heart of the universe.

We face this task soberly, recognizing our human weakness, evident both in our personal living and in our corporate relationships. This brings a recognition of the need for inward discipline through understanding the message of the Bible, the resources of religious literature and by means of prayer and worship. Only as we have this inner strength from God will we be able to serve as His instruments. In carrying out God's purposes as we see them, we have to take a stand on the issues immediately confronting us. In spite of these decisions which

will divide many of us, we reaffirm our unity in common loyalty to God.

We face this task joyfully, strengthened by our membership in this Christian fellowship, by the faithfulness of heroic Christians throughout the ages and today, and by the awareness of the way in which, through individual lives and social forces, God is working out His purpose. As we allow the resources of our faith to become operative in our lives, we are enabled to accept the responsibilities and opportunities before us, not of ourselves, but through Christ who strengthens us.

BOOK REVIEW

God, Grace and Education

THE CRISIS IN THE WORLD OF THOUGHT. By André Schlemmer.
The Inter-Varsity Fellowship of Evangelical Unions, London.
87 pp., 1s. 0d.

CAN RELIGIOUS EDUCATION BE CHRISTIAN? By Harrison S. Elliott.
The Macmillan Company, New York. 321 pp., \$2.50.

EDUCATION AND SOCIAL CHANGE. By F. Clarke. *The Sheldon Press*, London. 70 pp., 1s. 0d.

THE UNIVERSITIES IN TRANSFORMATION. By Adolf Löwe. *The Sheldon Press*, London. 62 pp., 1s. 6d.

"The Crisis in the World of Thought" consists of three lectures given by a French Doctor of Medicine just before the outbreak of the present war. The first two were delivered before the theological students at a conference organised by the Inter-Varsity Fellowship of Evangelical Unions and the third was first given in Geneva at the request of *Les Amis de la Pensée Protestante*. In view of its publisher, one expects to find its author tied to a theory of biblical fundamentalism, whereas in fact he starts from a theological perspective which transcends both fundamentalism and liberalism. His thought can be characterised as biblical in the sense taught to us by W. A. Visser 't Hooft and Suzanne de Dietrich—it takes the Bible seriously rather than literally.

Dr. Schlemmer begins by considering the nature of the crisis in contemporary thinking. He takes the word "crisis" to mean—what its equivalent in Greek says—"judgment", and points out that just as there are times in the life of men and civilisations when they are called to account for what they have done, so there can be a crisis in the realm of thought. This happens when the unforeseen tendencies of theories, their inner contradictions and their ultimate conclusions, become evident not only because new light is thrown upon them but mainly because they reveal themselves as inadequate

in their application. Moreover, we can say that each crisis in the life of nations, churches or civilisations is the expression of a judgment on the ideas that have inspired them. Schlemmer illustrates his thesis by considering examples drawn from the various branches of human knowledge all of which he utilises to attack scientific materialism. One can add in parenthesis that he would have strengthened his case had he realised that Communists do not defend *mechanical* materialism but on the contrary attack it and defend *dialectical* materialism. Schlemmer is at his best in showing that the conclusions of recent psychology reinforce—if any such were needed—the Christian conception of man. The fact that we are not led to our conclusions by the reasons we assert but rather look round for reasons to justify our conclusions simply means that man's sin affects his thinking. The fact that our feelings and attitudes come out of the unconscious self into our consciousness only in so far as they are acceptable to our self-esteem, simply indicates that man's sin is an aspect of the will which can never be completely transcended since it is poisoned at its source. Schlemmer finely summarises his conclusions at this point in the following words: "The whole crisis in the realm of thought is not a crisis in science, sanity of opinion and ethics. It is not even a philosophical crisis. *It is a religious crisis.* Underlying the whole crisis in the world of thought is a *judgment of God concerning man's use of his intelligence.* Everything is called into question again, and the methods that have inspired occidental thought through the last centuries have revealed their common vice, the worm that was in the fruit—*anthropocentrism.* Since man has pretended to be the centre, judge, reason and goal of everything, he has destroyed himself. When he sets himself as self-sufficient, free and autonomous—in one word, 'as a God', he is going back, becoming lower than an animal." (p. 35.)

In the second chapter he deals with the problem "How is it possible to create or restore a right way of thinking, and to lay the foundations of sound intellectual construction?" Here Schlemmer takes a radical departure from the usual fundamentalist philosophy which like all other scholastic systems, ancient and modern, whether Thomist, Marxist or Nazi, has an answer to every question. The Word of God, not any system whether liberal or fundamentalist which seeks to express it, is alone sovereign and final. The author then shows, within this context of God's sovereignty, that even in the realm of the intellect the appropriate human attitude is one of faith, and by faith he does not mean credulity; on the contrary he argues that faith is that which gives reason its final certitude.

Just as Schlemmer parts company with the usual fundamentalist attitude towards knowledge, he dissociates himself from the ethical legalism which has dominated literalist circles. He asks the question "Is there such a thing, according to the Gospels, as morals? And the answer is: Emphatically *no!* There is *no* code of ethics the sole observance of which can satisfy us." (p. 51.) In the place of a legalist view of moral action he reminds us that our task is to be penitent and thankful instruments of God's love in the world.

In the last chapter, "Faith and Medicine", the author develops his view of the revealed Word of God with special reference to his own vocation in the field of medical psychology. "All vocation comes from the Almighty and forbids the separation, disastrous for the religious as for the moral life, of the supernatural from the natural, the sacred from the profane, or of the spiritual from the practical life." (p. 63.) Hence a Christian physician is not a Christian man practising materialistic medicine but he, like any other Christian scholar, must recognise that Christianity, if faithful to its origins, is a universal principle of thought. The time has come for those who have been given this certitude by the Grace of God to proclaim it with confidence and certitude. How to do that in the whole field of knowledge is undoubtedly the most pressing problem to which a body like the World's Student Christian Federation is called, for there is no doubt that one of the most important problems perplexing modern man in those countries which still retain a liberal democratic polity is that of achieving a synthesis or unification of the many scattered fragments of knowledge out of which the blue-print for the future world-reconstruction can be made. Nowhere is this problem so acute as it is in the sphere of education in general and religious education in particular. Within Protestant circles, especially in the Anglo-Saxon world, this necessary unification is generally considered to be found in the universal acceptance of the best scientific knowledge as the source of light and learning. The most thoroughgoing acceptance of this point of view among recent writers is to be found in Harrison Elliott's "Can Religious Education Be Christian?" Indeed, it is not an exaggeration to say that if Professor Elliott has not succeeded, then there is little more to be said on the question from the perspective he adopts. To quote from this scholarly and most important book, "while leaders in religious education have not been unmindful of the insights regarding human beings in the Bible and in the doctrines of the Churches, they have believed that program and methodology should be based upon the best scientific knowledge available in regard to the nature of man and the conditions of his growth. Therefore they have

taken seriously the data from the sciences of psychology, sociology, and anthropology and from the developments in general education." Elliott then goes on quite boldly to admit that these developments were a product of the confidence in man and of the scientific attitude which originated in the Period of Enlightenment. Thus "empirical data and educational insights, rather than theological conceptions, have been the contributing factors in the development of program and method in religious education" (pp. 3 and 4). Therein is revealed Elliott's acceptance of the liberal-scientific point of view as the arbiter and criterion of what should be taken as being true of human nature. He leaves us in no doubt that he cannot admit "the low estimate of 'natural' man and of his possibilities", characteristic of traditional Christianity, but that following modern educators "and on the basis of the empirical data" (p. 4) he would emphasise the possibilities of human beings.

The question which immediately arises is, "Why assume that 'modern' educators have a right to the last word?" Swing music is more modern than Dyke or Sullivan but we do not therefore propose to rewrite all hymn tunes. If modernity *per se* is adequate, then let us substitute Rosenberg for Kant as the text for the study of German philosophy. The real reason why Elliott is so keen on "modern educators" is that "they have taken seriously the sciences, psychology, sociology and anthropology". In this respect Elliott is simply expressing his allegiance to the dualism which has been traditional in the liberal-modernist outlook. As long ago as 1918 a series of essays entitled "Faith and Freedom" appeared in England. It was written by an influential group of Anglican modernists, and it described itself as "constructive essays in the application of modernist principles to the doctrine of the Church". To describe the scope of the book in such terms plainly means that modernist principles are being accepted as the ultimate arbiter in weighing up traditional Christianity. Similarly, Elliott takes the verdict of modern science as his ultimate criterion. Now the body of knowledge within a science cannot be an ultimate criterion. Such, so far as science is concerned, can only be found in the presuppositions of the sciences, and they are trans-scientific. They are not like scientific knowledge itself derived from experience but in the Kantian sense they are *a priori* since they constitute the principles in terms of which experience is co-ordinated and, what is more, evaluated. Scientific facts are not inconsistent with a biblical* *anthropologie*, but there is a drawn sword between the latter and

*By "biblical" in this and other connections I do not mean of course, "fundamentalist".

the modern, liberal rationalist *Weltanschauung* which is assumed by most educators and into which framework they fit the scientific facts. The question at issue is not whether we shall set the biblical point of view over and against scientific knowledge, but whether we shall accept a biblical frame of reference for understanding human nature and into which can be fitted the facts drawn from modern science.

The verdict on this question of the educator holding the most influential position in the British Commonwealth—he is Director of the Institute of Education in the University of London—is emphatic. After reviewing the conflict of philosophies of education* Clarke remarks that “Original Sin may be more than an outworn theological dogma after all,” and goes on to ask the rhetorical question, “May not our happiness, as well as the saving grace of our education, consist in the end in a frank and humble recognition of the fact?” He is so far from taking his stand on the unreserved acceptance of the so-called scientific-critical attitude of mind that he can categorically state that “the ultimate basis of all sound education is not enquiry but faith.”† Like Lotze, Clarke realises as Elliott does not that faith in science is itself a faith. The option is not between one view of human nature based on faith and another based on something more certain than faith, but between two views both founded on faith, either faith in the liberal-rationalist version or the biblical version of human nature and destiny.

But even from the standpoint of empirical verification, there is little reason to believe that the liberal optimistic view of human nature is one which we can accept. Clarke goes so far as to consider a thoroughgoing denial of Original Sin as one of the well marked tendencies of modern men, each of which must take some share of the blame for our present troubles and be regarded as calling for corrective action by the processes of education.‡ The others are “that moral anarchism, the essence of which is a denial of the moral character of the State, and the assertion of an unrestricted right to the exploitation of Power” and the totalitarian mind for which “happiness is to be secured by uniform collective action working upon externals . . . under perfect discipline and dissent.”§

The dissension between Clarke and Elliott is a striking symbol of the confusion of our time. Elliott, from a chair in religious education, in a theological seminary, seeks to expel “an emphasis upon man’s sinfulness and inadequacy” from educational theory

*Fred Clarke in *A Review of Educational Thought*, p. 25.

†*Ibid.*, p. 7.

‡*Ibid.*, p. 14.

§*Ibid.*, p. 16.

whilst Clarke, a layman holding a chair in education in a "secular" university wishes to make such a view of human nature basic to educational theory and practice. Might not the moral of that fact be that Elliott is not so "modern" after all?

Another important difference between Clarke and Elliott is in their view of the relevance of sociology to educational theory. Whereas Elliott is still under the influence of the "progressive" theory with its insistence that the individual child must be allowed to grow in accordance with his own needs and interests so that nothing is interposed between himself and his own direct experience, Clarke accepts unreservedly Karl Mannheim's dictum that "no educational activity or research is adequate in the present stage of consciousness unless it is conceived in terms of a sociology of education". Hence "education must take as its main task the production of a socially determined type, then the debate must centre upon the nature of the type and particularly upon its ultimate destiny. Most of all it must concentrate upon the crucial issue of the double relation of the type to the society, on the one hand, the claim of the society to perpetuate itself in the type, and on the other hand, the claim of the type to become more than a type—a Person—and so to react fruitfully, if critically, upon the society which has produced him."* It is from this perspective that Clarke in "Education and Social Change" reviews the way in which English education has been historically determined and then suggests the lines on which it should be re-adapted for the future. That is not to say that the book has little claim for attention from other than English readers. Clarke is well-versed in the field of comparative education and he repeatedly illustrates his theme by examples drawn from and shows the relevance of his argument to the educational situation in other parts of the British Isles, Europe, the U.S.A. and the British Dominions.

Clarke leaves the final word with theology by arguing that the ultimate concern of education is with two questions whose "answers lie deeper than the customary levels of politics, in regions of which most current sociological doctrines take little account". The questions are: "Why should society need to cohere?" and "How does it cohere?" He laconically adds that the answer to the first question "is so simple in form and so religious in expression that to some it may appear mere evasion, to others mere unction. It is: 'For the making of souls'." (p. 67) To be a vale for soul-making, that is the end for which society and all its functions exist. As for the

**Ibid.*, p. 10.

second question: "Perhaps the answer is that there can be no answer in set terms, so deep do the forces lie. But if we may venture a tentative answer in terms so simple and platitudinous that they seem absurd, we could say 'By faith and love'. The terms look empty enough until they receive their proper content. No definition or social science or system of law can confer that content. It can be given only by life and the grace of God". (p. 69)

"The Universities in Transformation", by Adolf Löwe, applies to the English Universities a methodology strikingly similar to that advocated by Clarke. Indeed Löwe quotes from Clarke in describing his own approach as based on "the relativity of educational theory and practice to a prevailing order" and emphatically dissociates himself both from those who accept "the classical theory of the German Age of Reform, which regarded education as the process of unfolding the innate qualities of the individual" and from those who utter "the popular slogans with which an over-simplifying propaganda in the democratic countries attacks totalitarian education". (p. 1)

There is no part of university education on which Löwe does not touch without passing on to his readers the benefit of his incisive intellect and religious insight. Now that Löwe is in the United States—he is teaching at the New School of Social Research in New York—American students will be able to enjoy for themselves the personal intercourse which he has so generously given to British students since 1933 when, as one of the leaders, along with Paul Tillich, of the Religious Socialist Movement in Germany, he was forced by the Nazis to give up his chair in economics in the University of Kiel, and went to England to teach in the University of Manchester.

—A. S. N.

Notes on Contributors and Articles

The *Editorial* is written by HELEN MORTON, a Vice-Chairman of the W.S.C.F. whose travel diary, which originally appeared in "The Student World", has been published as "A Visit to the Far East".

DR. JOHN R. MOTT paid several visits recently to Latin America in his capacity of Chairman of the International Missionary Council, but he never forgets that for many years he was General Secretary and then Chairman of the W.S.C.F.!

The EDITOR profoundly regrets that this issue in which he has had the temerity to write about South American student life contains no main article by a writer in any of the countries mentioned. Expected contributions did not arrive before the last possible day of going to press.

The article on *Student Evangelism* is taken from the "Japanese Christian Quarterly". The writer is the student secretary of the Y.M.C.A.

The article on *Placing Student Secretaries* is made up of extracts from a longer article in the "Chinese Recorder".

The article on the *Students' Christian Union of Brazil and Bible Study* is taken from "Excelsior", the magazine of this fine organisation which has been at work for fifteen years in the schools and colleges of Brazil.

MARY TREVELYAN, the warden of the Student Movement House is well known to present and former London students of many nationalities.

The *Review* is by ARNOLD S. NASH, former London Secretary of the British S.C.M., editor of "Education for Christian Marriage", visiting professor of Christian Ethics at the Church Divinity School of the Pacific, Berkeley, California.